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ABSTRACT

This two-part report contains the papers delivered at a national planning workshop conducted by the Community College Humanities Association (CCHA) in October 1979 to analyze the role of the humanities at the community college, as well as the report of the inaugural conference of the CCHA. Part I begins with Donald Schmeltekopf's presidential address describing the objectives of the CCHA, which is followed by a report outlining the activities and recommendations of the workshop. This section also includes: (1) Theodore Rabb's discussion of CCHA's national responsibilities; (2) Jonathan Daube's examination of the role of the humanities in individual development; (3) Arthur Cohen's review of research on humanities education conducted by the Center for the Study of Community Colleges; (4) Myron Marty's suggestions for vocational curriculum development; (5) Harold Cantor's analysis of trends in humanities curriculum and instruction; (6) Diane Eisenberg's description of humanities-oriented community forums; and (7) Brent Johnson's recommendations for strengthening the humanities through the development of financial support at county, state, and national levels. Part II includes, in addition to the minutes of the inaugural conference itself, further discussions of humanities education by James M. Banner, Jr. and Richard A. Beauchamp and a report of the November 1979 National Assembly of the American Association of Community and Junior Colleges. (JP)

Challenges before the Humanities in Community Colleges

Review and Proceedings of

The Community College Humanities Association

Community College Humanities Association

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1979 - 1980

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Anne D. Rassweiler, CCHA national office

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CHALLENGES BEFORE THE HUMANITIES IN COMMUNITY COLLEGES

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of
The Community College Humanities Association

edited by
Donald D. Schmeltekopf and Anne D. Rassweiler

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CCHA
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Preface

At the National Planning Workshop on October 19, 1979, sponsored by the Community College Humanities Association (CCHA) with the assistance of the National Endowment for the Humanities (NEH), CCHA pledged itself to serve as a communications center for its members. Specifically it undertook to publish an annual report of the proceedings of the conferences held by its divisions, discussion of significant issues, and news relevant to the professional work of teachers of the humanities. The major purpose of this first publication of CCHA is to acquaint you with the deliberations that transpired in the Workshop.

The Workshop, held in Summit, New Jersey, brought together approximately fifty participants from across the United States. Most were teachers of the humanities in community colleges, but others concerned about community college education were present as well. The purpose of the meeting was to analyze the problems facing the humanities in community colleges and to make proposals for addressing these issues. What follows in these pages includes the addresses and background papers prepared for the Workshop, the recommendations emanating from the meeting on strengthening the humanities in community colleges, and a report on the inaugural Conference of the Association.

The Workshop and this publication were made possible by a grant from NEH. CCHA expresses its sincere thanks for this support. Without the Endowment's aid, the Association could not have moved so directly to offer leadership in the effort to revitalize the humanities in community colleges. CCHA also acknowledges the support of Union College, in particular, its president, Saul Orkin. From the outset of the Association's activities, President Orkin has not only encouraged its efforts, but also given the Association a home at Union College.

We are grateful to all who participated in the National Planning Workshop, especially for their work in laying the basis for this report. We invite you to reflect on the issues raised in this publication and to consider the recommendations offered. Let us hear from you so that this publication will, in its future issues, continue to serve the membership of CCHA as well as the many others who care about the humanities in community colleges.

DONALD D. SCHMELTEKOPF
ANNE D. RASSWEILER

February, 1980
Cranford, New Jersey

Conference Report

THE NATIONAL PLANNING WORKSHOP

Presidential Address:

The Purpose of the Community College Humanities Association

Donald D. Schmeltekopf

This Workshop has been called to do four things:

First, to reflect on the significance and role of the humanities in higher education, in particular in the nation's community colleges;

Second, to analyze and interpret the problems of the humanities in this setting;

Third, to recommend to interested parties what can be done to strengthen the humanities in community colleges; and

Fourth, to consider ways and means by which the newly founded Community College Humanities Association can enhance the humanities in community colleges nationwide.

My task is to make a few remarks on the purposes of the Community College Humanities Association (CCHA). It is fitting to begin by explaining how the organization came into existence.

In 1977 New Jersey's community colleges and Princeton University launched a joint venture, the Mid-Career Fellowship Program. This Program, as our Workshop today, has been funded by the National Endowment for the Humanities (NEH). The purpose of the Mid-Career Fellowship Program is twofold: to enable humanists on the faculties of New Jersey's community colleges to engage in studies at Princeton University, and to provide a forum for the exchange of ideas about the teaching and the role of the humanities in community colleges.

The Program has met and continues to meet a real need. The participants have had the opportunity to become actively involved with developments in their field of academic interest. Simultaneously these and other humanists have gathered in colloquia, discussing higher education and teaching. One of the consequences for those involved in the Program has been a renewed commitment to the teaching of the humanities within community colleges. An expression of this was a decision by some of the former fellows to bring together humanists and other educators, in an attempt to continue and enlarge the interchange of ideas begun in the Mid-Career Fellowship Program.

We met informally three times during 1978 and 1979. A recurring question in each session was, should we formally organize ourselves in some fashion? It was clear

Donald D. Schmeltekopf, Associate Professor of Philosophy, Union College (NJ), and President, the Community College Humanities Association

that before this question could be answered, others had to be addressed: What would be the purpose of the organization? Would there be sufficient interest in and support for such a venture? What geographical area would be served by the organization? If we decided to organize, would we have the resources and determination to do whatever needed to be done?

Some of these questions remain unanswered, but as to geographical area, our initial inclination was to limit our efforts to New Jersey's community colleges. In this scenario the organization would have been a natural follow-up of the Mid-Career Fellowship Program. The idea of a regional association soon took hold. Such an expanded participation seemed to have important advantages, among them getting more people involved and creating a more significant community of like-minded colleagues.

It was with this goal in mind that a regional meeting of interested parties was called for May 8, 1979 at Middlesex County College. In the meantime we scouted sources of financial assistance. We contacted the New Jersey Consortium on the Community College and it agreed to assist us. We were in touch with NEH and its officers expressed interest in our enterprise. We immediately submitted an application for a grant. Among the proposals in the application was the establishment of a national network of the fledgling organization. These matters were reported and discussed in the meeting of May 8th, and it was agreed that we would do all we could to create a truly national consituency under the name, "The Community College Humanities Association." This Workshop today is our first major effort to move in that direction.

During the course of getting ourselves organized, we often reflected on the purposes of the Association. As I have pointed out, the original stimulus was the Mid-Career Fellowship Program. But we found — and I expect to no one's surprise — that our concerns were shared by many. These concerns included the declining interest and enrollments in the humanities among our students; the emphasis on marketable technical skills; the marginal literacy of a growing number of students; the defensiveness of humanities faculties; the lack of opportunity to exchange ideas; and a want of communication, indeed community, among community college humanists themselves.

We concluded that we, the humanists in community colleges, could and should do something about these problems ourselves. But at present we are fragmented among specialized disciplines, unable to stand together to make a unified effort. Moreover, because we have not adequately made our views and accomplishments known, we are perceived by many as being different, aloof, uninterested, and — worst of all — peripheral to the central functions of the community college. Naturally we think that the humanities are critical in the education of our students, but we cannot assume others will make that case for us. We believe that humanists themselves must lead in this effort, reasserting their legitimate educational authority. Our prime purpose, then, is to create a visible body of humanists to make the case for the humanities within our colleges and to other institutions and bodies that have an interest in higher education.

Another important purpose of this Association is to enable humanists in community colleges to be in touch with one another. At present there is little

interchange between us. Surely we need to know about successful academic programs in the humanities, programs that are both educationally important and attracting students. We should know about significant developments in the humanities, including initiatives by individual faculty members and colleges, statewide projects, and programs that are national in scope. And we are in need of a regular forum for the critical exchange of ideas and issues that face humanists in community colleges. CCHA will provide means by which these various kinds of communications and discussions can take place.

Connected with this purpose is a third: to advance the professional work of teachers of the humanities in community colleges. For a variety of reasons, few humanists in community colleges are actively involved in non-classroom professional activities. The Association can certainly help correct this situation. It will hold regular meetings at which addresses, papers, and discussions on humanities education are presented. Publications, including a newsletter and the proceedings of regular meetings, will present items germane to the interests of the profession. The organization will also take an active role in sponsoring projects addressing particular needs, such as the place of the humanities in the two-year college curriculum, the integration of the humanities in career programs, the practical value of the humanities, and the humanities and lifelong learning.

Finally, the shared conviction about the contribution of the humanities toward the understanding of human experience also gives this Association purpose. Certainly then it is critical that this organization encourage intellectual and scholarly activity. We must make the case for the humanities; we must learn of and appraise new developments and ideas in the teaching of the humanities; but we must also reflect on the substantive questions and issues raised in humanistic studies. In the final analysis, what we have to offer students is the special contribution the humanities make, a better grasp of the requirements for and the possibilities within a full life.

I want to conclude by reemphasizing an earlier point. More than anything else at the present time, we humanists in community colleges must stand together and make the case for the humanities. As Barlett Giamatti has stated: "Humanities faculties must assert themselves. They must assert those affiliations, those common connections each to each, and assert them intellectually and administratively, in theory and in practice. If those who conceive of themselves as humanists . . . do not speak for themselves, no one else can or will."

A Plan for Action

Report of The National Planning Workshop*

The Community College Humanities Association (CCHA), a newly founded organization established to promote the humanities in the nation's community and two-year colleges, sponsored a national planning Workshop and Conference, October 18-20, 1979, in cooperation with Union College, Cranford, New Jersey.

The national planning Workshop brought together approximately 50 people from across the country (there were 200 in attendance at the Conference). The majority were community college faculty members, but there were also participants from the ranks of two-year college administrators, four-year and graduate schools, research institutions, governmental agencies, and professional and educational associations. Nineteen states were represented, as well as Washington, D.C. and Puerto Rico.

The Workshop had two major purposes: first, to analyze the fundamental issues facing the humanities in community colleges nationwide; and, second, to formulate a set of specific proposals addressing these issues. Seven speakers who also served as consultants – among them Arthur M. Cohen, President, the Center for the Study of Community Colleges – helped to provide a basis for the various discussions that took place.

The well publicized problems of declining enrollments in the humanities and the growth of career programs with a limited potential for encouraging critical thought and humane knowledge set the stage for the consideration of problems listed below:

1. The need for a manifest commitment to the humanities within all community colleges;
2. The sense of frustration among many of the humanities faculty members which discourages new ideas from both faculty and administrators;
3. The concern of humanities faculties with "survival" issues which deflects faculty members from their real educational purposes;
4. The retreat of humanities faculties into "cynical detachment" and immobility;
5. The lack of communication between humanists themselves and between them and others who affect programs and courses;
6. The prevailing concern of humanities faculties with the transfer function to the neglect of other functions of community colleges;
7. The unsuitability of some traditional discipline courses, due in part to the lack of responsiveness of both individual faculty members and curriculum committees to the changing needs, abilities, and objectives of students;

**This Report is based on the addresses, background papers, and discussions of the Workshop. The Report was prepared by the National Office, CCHA.*

8. The lack of integration of substantive humanistic studies into career and technical programs;
9. Inaction in the face of the needs of the community for guidance in the exploration of current issues;
10. Institutional obstacles to and insufficient administrative support for the introduction of new humanities programs and courses;
11. The narrow career orientation of the contemporary student;
12. The deficiency of language and analytical skills among most students.

The following recommendations addressing these issues were proposed in the Workshop and in the working papers. Although these recommendations were not unanimously agreed to, they were generally approved.

A. To faculty members and curriculum committees:

1. Develop ways to demonstrate the value of the humanities for everyone;
2. Assess existing humanities requirements to determine if changes should be made. Some traditional discipline courses, in their present form, are doubtless inappropriate for but a few students in most community colleges;
3. Develop core humanities courses that could be used, with some modification, in all career and technical programs;
4. Create courses and modules designed to capitalize on existing interests but with the potential for exploration of significant issues, e.g., examination of the role of nationalism in history, foreign cultures, decorative arts, and ethics in business or medicine;
5. Adapt, where appropriate, humanistic studies to the development of literary skills, e.g., teaching reading, writing, and analysis while teaching philosophy;
6. Build good relations with influential members of the public, e.g., by the creation of lay advisory boards, by communication with employers and career/technical advisory committees and licensing agencies, and by inviting participation of selected local and state governmental officials in humanitic programs;
7. Take initiatives to become informed about successful programs/courses in the humanities;
8. Speak with high school faculties and students about humanities studies at the college level.

B. To faculty members and administrators:

1. Reassert within the "comprehensive community college" the purpose of developing not only the merely trained but also the truly educated person. This would inspire and guide discussions and policies as well as affirm the college's legitimate educational mission;
2. Seek support for humanities programs and offerings both inside and outside the college, keeping in mind the benefits and the low relative costs of these;

3. Identify certain capabilities, of interest to students, potential employers, and the public, that are directly enhanced by humanistic studies, e.g. the ability to employ language effectively, to make sound judgments, and to understand and appreciate the many dimensions of human experience. Incorporate these as the major goals of instruction in the humanities;
4. Involve the community in various programs which contain appropriate humanities content. These may be directed toward general or special (e.g., senior citizens) audiences, and may employ various means (e.g., public forums, and newspaper and television courses);
5. Use faculty humanists in fields such as drama, music, and art that involve programs for the public. Community leaders should be invited to attend or to participate in such events;
6. Lobby at local and state levels for increased funds for lifelong learning humanities activities;
7. Use funding agencies to maximum advantage for the humanities.

C. To administrators and boards:

1. Create an atmosphere of support for the humanities;
2. Make possible faculty development programs designed to encourage new ideas in the teaching of the humanities;
3. Facilitate the introduction of new programs or parts thereof with the use of existing humanities faculties;
4. Enable humanities faculties to incorporate as part of their teaching load instruction and participation in continuing education and community service programs;
5. Match, with released time, outside grants secured by faculty for professional development.

D. To the Community College Humanities Association:

1. Assist in making the case for the humanities both within the community college and without wherever appropriate;
2. Provide opportunities for the exchange of ideas on matters of pedagogical and scholarly interest;
3. Maintain and distribute information on innovative, successful instructional programs within and beyond the traditional mode;
4. Make available research on and reports of work done on the humanities in community colleges;
5. Maintain and distribute up-to-date information on grants for humanities programs;
6. Encourage humanists to speak to those who can affect changes in the state of the humanities in community colleges;

7. Encourage the membership to play active, responsive roles in the initiation, creation and conduct of the full spectrum of humanities-centered, non-classroom activities;
8. Seek members among administrators, career and technical faculties, and public leaders to enable community college humanists to overcome their isolation;
9. Establish and maintain links with educational organizations, funding institutions, and professional associations;
10. Publish a national newsletter, conference proceedings, and a journal;
11. Obtain funds to support the activities of the CCHA;
12. Carry out or sponsor research on the humanities in community colleges;
13. Create six regional divisions of the CCHA — Pacific, Western, Southwestern, Central, Southern, and Eastern — each sponsoring divisional and local activities.

The Practice of the Humanities:

An Agenda for the Community College Humanities Association

Theodore K. Rabb

It is said that when the Emperor Josef II first heard "The Abduction from the Seraglio" he came up to the composer after the performance of the opera and told him: "Mozart, there were too many notes." Unfortunately, humanists often react as if they were all Mozarts, and the other members of the community college community were all philistine emperors. They are inclined to portray their colleagues as crass, materialistic boors who understand little about the finer things in life, but nevertheless have all the power. The poor humanist, driven into a corner, can scarcely continue to exist.

Is that really a fair perception? It is all very well for community college humanists to wax eloquent about the enrichment and perspective that the humanities offer, about the complexity of life that only the humanities help one understand, or about ways of thinking that derive from the humanities. But the trouble with these proclamations is that while they may be perfectly convincing to the converted, they have little effect on the skeptical. Grandiose notions about the uniqueness of the humanities do not easily translate into persuasive remedies for the immediate economic and social problems facing most students at community colleges. Good ideas, ringing statements, and splendid slogans are simply not enough. The very creation of the Community College Humanities Association marks recognition of the basic truth that, to make the case effectively, appropriate tactics are crucial.

The papers prepared for this workshop describe some remarkable examples of such tactics, including the community forum and the humanities module for technical curricula. My purpose today is to add to that list, and to do so in terms that require humanists to come down from the comfortable, abstract level where they can easily assume moral superiority, where justice will out, and where virtue will triumph without further ado. For the problems are not those of a romantic novel, but of real life.

* * *

My first suggestion has to do with the theoretical underpinnings of the case for the humanities. Many of us have argued that the great handicap burdening today's student, whatever the educational setting, is the inability to perform two vital intellectual functions: the synthesis of different pieces of information, and the exercise of some form of independent judgment. It has been said again and again that study of the humanities is the best way of developing these skills, which are so crucial to the student's later life. Yet it is perfectly reasonable for a college's technical faculty to demand a more concrete justification of these claims. Exactly how will the

Theodore K. Rabb, Professor of History, Princeton University, and Director of the Mid Career Fellowship Program at Princeton.

humanities help the person in the auto mechanics program? Would job skills be improved? Would the prospects of getting a job be enhanced? What does it mean to make someone's life richer or finer, or to improve mental processes? The technical faculty have their own means of achieving all their ends; we will never succeed unless we can convince them they could do better with our help.

The basic problem is that the humanist feels most comfortable with abstract arguments -- with talk about judgment, about values, about what a century ago would have been called "the life of the soul" -- but that such arguments, while appealing to us, are almost irrelevant to the people we have to persuade. By contrast, the case for mathematics and the social sciences seems absurdly easy to make. The useful "payoffs," the usable skills, appear self-evident. Indeed, one feels almost humiliated when the liberal arts as a whole are justified in this way. A recent example is the comment by the Director of Career Development Services at Cornell University, John L. Munschauer, who stated quite bluntly: "One of the things people forget is that the liberal arts include mathematics and science."[1] In other words, at the theoretical level utility is identified solely with numbers, with the world of the scientist, and I do not think we can win that argument by responding with abstract notions that convince only ourselves.

It is true that if we look to the highest level of scholarship there is a trend that *can* give us comfort. It is worth noting here, but I mention it only with the firm proviso that it be restricted to *internal* consumption. Although it can offer us encouragement about the direction academic thought, and perhaps eventually education, might take, it is like most theoretical analyses in that it is *not* effective ammunition for the more pragmatic campaign that has to be waged in the community colleges.

What is remarkable about many current fields of scholarship (though *not*, regrettably, the lagging field of pedagogy) is that the trend is moving *away* from numbers and science. Where a few years ago everybody seemed to be counting or learning statistics and scientific reasoning, now the models seem to be coming more and more from the other end of the scholarly spectrum, the humanities. And no elaborate excuses for such investigations appear necessary. The humanities and their methods are vital influences, and that is that. The new appreciation is primarily the consequence of the declining faith -- one might say the declined faith -- in science as a model for thought, because the doubts and uncertainties that have gripped scientists themselves have had wide effects throughout the world of knowledge. Put in the simplest terms, scholars in all fields are losing their fear of incoherence. Following the renewed attention to such theorists as Walter Benjamin, they have become more interested in unravelling meaning and patterns of thought and behavior without having to depend on clear, causal relationships or mechanical explanatory models.

The result is that metaphors in other fields are being drawn increasingly from the humanities. Sociologists and anthropologists, for instance, are looking at social interactions in terms derived from drama, portraying entire cities as vast theatres. At the same time, the symbols and belief systems that shape individuals and groups are attracting careful scrutiny, and the theories of scientists as well as social scientists are deriving inspiration from the world of games. It is the clearest sign of the shift in attitudes that both physical and human behavior is being seen in light of the elaborate

structures and random frivolities that characterize people at play. Moreover, as the metaphors change, the realization grows that, to make proper use of the tools and content of the humanities, a scholar in another field must understand both their procedures and their subject matter. If the world is a great theatre, if social interaction is a game, if behavior is symbolic, then the humanities have to be taken with great seriousness, as indeed they now are, following a long period of neglect.[2]

I am not suggesting that these tendencies have immediate practical consequences for the community college humanist. But if grand theoretical arguments are to be made, they should rest, not on abstract pedagogical principles — how the humanities teach one to think — but rather on the actual content of the humanities, with all the profundity and joy that they inspire. In other words, we must not hesitate to assert that the very substance of our disciplines is the most important justification of our work. The understanding that emerges from our texts does help us deal with the world around us, and it does so just as well as the insights and models established by scientists, social scientists, and the purveyors of "skills."

Even that, however, is still an abstract argument. As we look to the future, it will be far more significant if we move away from theoretical claims and adopt tactics that can have a tangible effect on the concrete educational system we serve.

* * *

The main lesson that must be learned, and the founding of this organization suggests it is beginning to be learned, is that humanists have to become more political. Whether in Washington or in localities, they have to join together, define common needs, and work to fulfill them. Lonely struggles or examples will not revive their waning status. It is essential, though, that humanists choose their means judiciously.

Even as potent a weapon as the word "literacy" can be two-edged. There is no doubt that, as an aim, it is well nigh irresistible, because few people dare claim that literacy is totally irrelevant. Yet the ideal can be self-defeating. For example, the dedicated people who teach writing usually insist that essays should be required of students in as many areas of a college curriculum as possible. In pursuit of this goal, they have obtained recognition from administrations that essays cause teachers extra work. Consequently, by using such devices as revised load factors and adjustments in class sizes, they have found ways of taking into account the difference between the faculty member who spends time reading essays and the one who allows a computer to grade a multiple-choice test. Shrewd time-and-motion arguments have thus led to various forms of "credit," which certainly advance the cause of those who teach writing.

Unfortunately, however, the victory has another side to it. If "credit" is to be given, where is the extra money to come from when one converts a department that does not now demand essays? Its faculty members already have full loads; how is one to increase their salaries or reduce the size of their classes without additional funds? Immediately the great economic wall rises up, and the college realizes there is no way to pay for all that extra work. Thus the very victory of the writing instructors prevents the spread of the essay into new areas of teaching. That is not to say the victory was pointless. Rather, it suggests that gains must be seen in their full context. In this particular instance, the case for literacy must surely be made on a much broader scale.

Humanists have to hammer home again and again that a community college has the great, ancient, and not insignificant name of "college"; that community colleges claim to be, and in most cases are, comprehensive institutions; that reading and writing are not just the vested interests of a small, self-righteous group; and above all, that there is a far wider meaning to literacy. It is not just a matter of shoving essays down reluctant students' throats. What is involved is the *attitude* toward reading and writing. A student must learn "reading" in its fullest sense, as something far beyond the technical ability to comprehend a paragraph -- how to explicate meaning; how to look at objects, whether formal works of art or not; how to approach the past; and how to relate behavior and ideas to the setting in which they appear, even if the link is nothing more grandiose than the place of the car in American society. That willingness to seek out context, to view history and culture as essential to all understanding, is what makes the literate citizen. If we believe these skills and interests to be as much a necessity for life as any training for a particular job, then we must make the case on that broad front, and not restrict ourselves to the one small part of the issue that seems easy to promote, namely reading and writing. The hesitancy is doubtless the result of anxieties about the philistine emperors, but nothing is gained, and much can be lost, by limiting our concerns to less than is properly our due.

As long as the aims are broad, the means can be low-keyed -- for example, the integration of a humane commitment into technical programs. Humanists must seize every opportunity to make their contribution and win over their colleagues, including the adoption of devices like one described in a paper for this workshop: the insertion of a humanities module into a vocational course. By explaining to nurses how perceptions of medicine have changed, for example, one can build on their interests in order to expand their sensitivities. There is a notable instance of just such an effort at a nearby institution, Union County Technical Institute, where a historian transformed the role of the humanities in the nursing program by turning a required course into a kind of history of medicine. Drawing on such topics as the effects of porphyria on royal families, she suggested to the nurses that the subject to which they were devoting their lives could also offer them an understanding of different societies, of history, and even of philosophy and literature (for example when they examined the way that medicine is handled in plays).

This willingness to integrate the humanities into other studies is absolutely essential. The high and mighty position, "They've got to come *here*, and they've got to read Chaucer," is all too often self-defeating. And the fear that an alliance with vocational programs will water down the humanities is groundless. The insights students of medicine gain from reading Molière on a charlatan doctor are not less valuable than those they obtain from studying the Shakespeare play on which their instructor wrote a paper in graduate school. The notion that the humanities can be learned only one way, or else they have to be abandoned, is one of the worst delusions that can be foisted on the humanist.

* * *

If we move out of the classroom, the need for better organization becomes immediately apparent. That is why the founding of this Association holds such promise for the future of the humanities at the community college. Given this hopeful beginning, I would like to suggest a few particular areas where the

Association can have a tremendous effect. Here the tactics become almost self-evident, but their very obviousness demonstrates that organized humanists can accomplish much that is beyond the reach of individuals or single campuses.

The **first** task has to do with information. As this very workshop and conference indicate, innovation and success are by no means uncommon in the teaching of the humanities. Large numbers of talented and imaginative people throughout the country are running effective programs, starting promising new courses, and creating new ways of transforming the situation of the humanities on their campuses. One of the great problems that humanists face is that these efforts take place in isolation. Now, however, the remedy is at hand. For the central function of this Association must be to bring together in a single place information about the various activities under way throughout the country. Repeatedly, when one visits a community college, one hears: "We cannot imagine we are alone in the problems we face. Who else has solved them? Where can we go for advice?" No individual, not even a group of individuals, will ever command all the answers to such questions. But the CCHA can become a repository of answers.

One particular source of information that should be tapped is the National Endowment for the Humanities. I happen to be one of the many members of the Endowment's National Board of Consultants. Dozens of the Board's consultancies have taken place at community colleges throughout America, and have been concerned with the development of courses or programs in the humanities. The Endowment has also received proposals by the bushelful — some funded, some not — which suggest ways of managing common problems. These materials constitute a vast fund of information about developments in all corners of the nation. As an immediate first step, the Association should contact the Endowment, seek out as many names and addresses as possible, and create a file of humanities projects at community colleges. The Association should then get in touch with the participants and make information about their activities easily available. Once it is known that the data are on file, the needless duplications — the repetitive solutions of similar problems in different settings — can be prevented.*

A **second** task for the Association is to act as a center, not only of information, but also of support. The assumption by humanists that they have very little clout is a fact of life, whether one agrees with them or not. They do not feel they can invoke any real authority to support their views against doubters in administrations or among their colleagues. It is therefore most important that there be a national organization which can formulate broad policies and which can act as an authoritative source of assistance and justification when specific humanities problems arise. The Association must become political in this way, forcefully adding its voice to appropriate causes.

The Association's **third** task is no less vital — to provide its members with professional identification. All of the learned societies (the American Historical

*A small caveat may be in order here. Institutions differ markedly, and it is rarely possible to transport a program from one situation to another without change. But comprehensive information would at least enable a college to find out if there's a program that it might usefully adapt to its own purposes.

Association, the Modern Language Association, etc.) complain that very few community college faculty join their organizations. Even those who have taken doctorates do not join the national society of their discipline in anything like the same numbers as the faculty at four-year colleges and universities. One of the reasons may well be that humanists at community colleges do not work in departments narrowly defined by field. They are not in History, English, or Philosophy. Rather, they are in departments that link three or four of those fields under such titles as Humanities or Social Science. At the community college, perhaps more than anywhere else, the pedagogic commitment is to interdisciplinary instruction, and in that setting it is difficult to identify with a profession that occupies only a part of one's daily concerns. It is all the more difficult when the learned societies, as happens in most cases, ignore the needs of community colleges. This Association, broadly defined as it is, is therefore in a unique position to offer a means of professional identification to humanist faculty.

The opportunity is all the more urgent because of a serious dilemma that challenges today's community college teacher: the pull between commitment to a profession and membership of a union. That tension is often glossed over, but it is powerful nevertheless, because the demands of professional behavior and the demands of union membership can easily become contradictory. They can lead to quite different answers to such questions as 'How are promotions to be decided?' or 'How long should office hours be?' A classic confrontation arose recently at a college in the New York area, where a newly organized union demanded that the administration suspend half a dozen faculty members who had tenure, but who had refused to join the union. These are not easy issues to resolve, but they must be engaged. And only a national organization can take the responsibility of addressing them according to the principles of professional behavior. From the outset, the Association must recognize that these are problems in which it will have to become actively involved. No other institution can give community college humanists the guidance and identification that is vital to their professional self-esteem.

A **fourth** task for the Association is to take the lead in encouraging the humanities to adapt to the very different roles they will be playing at community colleges over the next few decades. This is why the information-gathering function will be so important. For humanists will have to respond to such changes as the rise in the average age of community college students by devising new kinds of courses and new curricula to meet new needs.[3] Moreover, as the emphasis on vocationalism continues or intensifies, the methods of integrating the insights of the humanities into technical programs will multiply. Adaption will have to take place on a nation-wide scale, and will require support as well as information. Since humanists will often find themselves moving into areas where they have little experience, it will be particularly important that a central source of news and advice be available to help them.

* * *

The **fifth** and final task that I would press upon the Association happens to be a particular favorite of mine because it holds the promise of major practical consequences. What I would like to suggest is that humanists adopt an instrument, now monopolized by vocational programs, that they have failed to turn to their own use. It answers the pragmatic question "How does this course or curriculum relate to getting a job?" directly; it is expected by our society; and it fills a need of both

students and employers. It is no magic elixir, but the familiar device of the credential, the certificate of mastery.

The high-minded will rapidly object that one cannot certify a student as a humanist. Agreed. That is not the point. What *can* be certified are certain skills, of enormous value in all walks of American life, which are enhanced by study of the humanities. If our lofty ideals are brought down to earth, areas in which credentials are appropriate begin to emerge. Defining those areas, however distasteful to humanists, may well be the most effective means of restoring the position of the humanities at the community college.

Why should that be so? For the simple reason that the certificate has come to be regarded as the prerequisite for entry-level jobs in America, but humanists do not provide one. Presidents of corporations proclaim loudly — as did Mobil in an advertisement in the *New York Review of Books* last year — that they are not really interested in narrowly-trained beginning employees. Credentials, they say, are often not directly relevant to the job a person will be doing. A great deal of on-the-job training will still be necessary. Moreover, a position can be redefined; an employee may be shifted to another area which is more in need of manpower; and classroom-learned technical skills quickly become obsolete. What is needed, asserts management, is the well-rounded person: the employee who is adaptable, who gets on well with other people, who communicates and listens well, who is quick to pick up new ideas, who is easy to retrain and thus to promote. In other words, employers have told us what kind of person they want, but humanists (who claim to produce such people) have not shown them how to fill their needs.

The dilemma of the personnel directors is understandable. They are the ones making the day-to-day hiring decisions, and they feel they have to rely on tangible credentials, listing 'x' hours of accounting, 'y' hours of machine shop, etc. That the classroom hours listed on a certificate may be virtually meaningless, because a barely passing student may have acquired no skill worth specifying, does not matter. In a changing, subjective world, the certificate, stamped with the authority of national standards, is the one anchor that the personnel director can rely on. The general qualities management seeks cannot be a criterion for employment, because they are not specified and therefore cannot be judged. As a result, the students troop to the community college in quest of the precious, definable "hours" that will bring them a job.

There is nothing sacrosanct about such credentials. But American society has accepted the argument of the advocates of vocational training that the certificate is the basic meal ticket. Consequently, it is with transcript in hand that the young go to seek their jobs. They do so as the result of a *political* argument — the case has been made and won. Just as programming directors of television networks reach their decisions and then say they give the country only what it wants, so the administrators of community colleges accept the vocational lobby's argument, multiply the technical curricula, and then say that is what their communities want.

If they are to have any influence under circumstances like these, humanists will have to convert their abstract arguments about the intellectual and moral benefits of the humanities into more practical terms. If they believe they can change people's minds and lives, they ought to be willing to prove it in ways their listeners will respect.

First, however, they will have to follow the advocates of vocational programs into the political arena. They can do so either as dissenters, challenging the entire system, pointing out inconsistencies and evasions, proposing alternatives, and mounting a probably futile frontal attack on one of the most powerful positions in American education today; or they can start their political journey by adapting to conditions that are already well established. If they take the second path, the prevailing demands are quite clear. First, employers want credentials. Second, they hope to find certain qualities in employees that go beyond technical skills. Humanists have to demonstrate that they can provide both.

The task should not be too difficult. Work has already been done by the American College Testing Program in Iowa City to improve the assessment of such skills as the ability to communicate and the capacity to relate easily to other people. The Program has devised a means of measuring competence in these subjective areas, the COMP test, which defines capability according to a score on a carefully defined scale. In evaluating the COMP test, the Program has already discovered that study of the humanities improves scores.[4] From that discovery it is not too large a step to the definition of levels of competence, the means of achieving them, the work that will be required, and hence to certificates that specify what has been accomplished. The shift from the abstract to the concrete justification for the humanities, adaptable to the market place, is thus practicable as well as necessary.

Considerable further investigation of these possibilities is still needed. We have to find out exactly which skills are most valued. We then have to determine what the best measures are, and which courses most directly lend themselves to visible improvements in relevant skills. The COMP test is no more than a beginning, because ultimately the successful completion of courses, rather than performance on national tests, must be the basis of the credentials as it is in the technical curricula.

Once the standards are defined, and their effectiveness demonstrated, the humanists' new certificates should gain ready acceptance. They will be meeting an oft-stated demand by employers, and will provide personnel directors with the tangible credentials that they obviously prefer. Nor will there be much opposition from the faculty in vocational programs. At many community colleges, they have been among the strongest critics of an excessively narrow training that leaves students ill prepared for the variety of situations they are likely to encounter. Moreover, the humanities credentials will not in any way compete with technical credentials; they will be additions, not replacements. The expectation would be that a secretary will get a more attractive position if a high level of literacy accompanies typing and stenographic skills; that the employee of a service station will do better if capable of dealing effectively with customers in addition to repairing a car; that a nurse ought to have specific preparation in morality and ethics as well as anatomy; that a factory worker should know how to communicate; or that an accountant must understand how a business relates to a community. The humanities credentials would be required alongside the technical credentials.

If humanists are serious about justifying their role in society, then they have little choice but to do so in terms that society accepts. The consequences could be far-reaching, especially if the shrinking interest in the humanities is viewed — as it should be — as an impoverishment of American life, not merely as a threat to humanists'

jobs. And the means for the turnabout are at hand, in the shape of this Association, which has both the range and the status to address the question of national standards and certificates. It could perform no more important service for the humanities at the community college.

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These remarks have focussed primarily on the Association's national responsibilities. Most of its day-to-day activities will of course take place at the local level, where humanists can more easily make contact and exchange ideas. But the larger aims should not be forgotten, because they will ultimately determine the health of the humanities. To those who object that the tasks I have been describing require the Association to take on a political role that is unworthy of it, I can respond only by noting that tensions and contradictions lie all around us: between professionalization and unionization, between intellectual ideals and social pressures, or, as in this case, between the spirit and the flesh. We may wish ultimately to transform the world, but in the meantime our hopes for change rest on addressing society in language that it will understand. Which brings me back to the story of Mozart and the Emperor.

For although Josef II looks like the villain of the piece, in fact, to give him his due, he made a perfectly valid comment. "The Abduction from the Seraglio" was billed as a *Singspiel*, a form quite common in eighteenth-century Vienna. It was the equivalent of the modern American musical: a play interspersed with a few songs. Mozart as we know, was blending *Singspiel* into opera. Yet the Emperor was quite right, given the form that he had expected, to suggest that "The Abduction" seemed to have too many notes. We can only imagine Mozart's reply, but he was doubtless neither defensive nor self-righteous. More likely, he would have explained what he was doing, and why it was important, in ways that Josef could have appreciated. We would help ourselves immensely if, like Mozart, we recognized that our emperors are not all philistines. We owe it to them, and no less to ourselves, to make our excellent case in the reasonable and persuasive terms which alone will serve the high purposes we proclaim.

Notes

[1] *The New York Times National Recruitment Survey*, October 14, 1979, p. 72.

[2] Two examples of the kind of work described in general terms in this paragraph are the sociologist Richard Sennett's *The Fall of Public Man*, New York, 1977, and the computer scientist Douglas R. Hofstader's *Gödel, Escher, and Bach, An Eternal Golden Braid*, New York, 1079.

[3] If current patterns are any indication, the humanities will participate more fully than other disciplines in the growth of continuing education. It is none too soon to try to assess the role they should play in these proliferating programs.

[4] Further information on the COMP test can be obtained from: American College Testing Program, Box 168, Iowa City, Iowa 52243.

The Humanities and the Community College:

A Community College President's Look at the Humanities

Jonathan M. Daube

I am both delighted and honored to be asked to speak to you today. My credentials for being here are not that I happen to be president of a community college with a strong tradition in the liberal arts, nor even that I speak with a British accent. The credentials I would present to you are altogether more personal. I have difficulty going to sleep at night without having read something; I listen to music all the time; I care about painting and sculpture without knowing anything about the techniques. The humanities, especially books, are as vital a part of my family's life as peanut butter, quilting, travel, the Red Sox, community-based education.

Several months ago, in a light piece for fellow school administrators, a superintendent wrote about how he was getting used to being teased about his annual salary, his visit to the barber shop at 3 p.m. when he knew he had a five-hour Board meeting ahead of him, the three months of vacation he never got, and so on.[1] But the "one big hangup" that he has "not been able to shake or mitigate is the very thought of getting caught reading . . . . I can't abide having anyone come in and catch me reading. It's come to possess me. If . . . I hear the door in the outer office open, I quickly drop my reading, cover it with staff memos or whatever's handy, and grab a copy of the budget." The tradition of anti-intellectualism is strong in these parts,[2] and you know that they have us beaten when we get defensive and apologetic; when Berkshire Community College's fuel account, important as it is, takes more of my waking hours than "the human quest for meaning and self-identity,"[3] to quote our current course description booklet. I remember Arthur Bestor's marvelous comment about "freedom to think" being elbowed aside by freedom not to think.[4]

It may be arrogant to assume that the unexamined life is not worth living, but I have no question that the unexamined life is dull. The quality of a person's life does depend to a great degree on the quality of that person's reading and the levels of imagination to which that person is open.[5] This has been true in the past several centuries and today holds for all cultures.

There will always be charges of elitism at a meeting like this. Whom are we excluding? Whom are we kidding? If a respect for excellence implies elitism, then Joan Mondale, wife of the Vice-President, is a self-declared, unashamed elitist.[6] And such elitism can go hand-in-hand with populism and an insistence on diversity, which is what the community college is all about. "If there has to be a formula, let it be elitist in standards and populist in diffusion."[7] John Gardner put it most succinctly in his well-known line, "An excellent plumber is infinitely more admirable than an incompetent philosopher."[8] Of course, elitism has become a buzz word — ironically, since "rising elites use the charge of elitism to replace what they consider to be an

Jonathan M. Daube, President, Berkshire Community College (MA).

outworn elite."[9] In these mobile United States, where groups struggle for their place in the sun, anything is suspect that is valued by a group currently perceived to hold power or status. My point is that some values should be held by any group. The content may vary from decade to decade and from place to place, but I fear a civilization that does not prize man's imagination at its highest.

The charges of elitism are wholly understandable, and white male middle-class impatience is not justified. Few of us are used to the rate of change in our world. And in days of yore, the arts had their uses, perhaps still do in some places, in enabling one to know one's station. This is a use that I despise, but I cannot deny its historical existence. In the eighteenth century – not so long ago! – "The humanities . . . were in great measure the handmaidens of the aristocracy, who felt, perhaps weakly, that they must support the arts."[10] In 1820, it was regarded as a disaster if Latin or Greek were to be excised from the curriculum[11] while Oxford and Cambridge didn't modify their entrance requirements until the fifties of this century. Hence the semantic confusions that all of us live with: what does "liberal" mean in the phrase "liberal arts"? what's so fine about the fine arts? what is a humanist these days? where does a humanities person fit who doesn't happen to like "humanistic" education? At the ancient Scottish universities of Aberdeen, Glasgow, and St. Andrews, a Professor of Latin is called Professor of Humanity. What a title! No wonder some people feel that we make extravagent claims, clothed in rhetoric. Certainly, we are not attempting to substitute the art of playing with words for the art of living, but it may look that way.[12]

The knowledge explosion of the century could be more of a problem for people in the technologies than for people in the humanities, more for graduate school researchers than for community college instructors. Undoubtedly, the computer and modern modes of transmitting data have changed our everyday world beyond belief. Many years ago, Kierkegaard was grieving that "the increased knowledge of his time enabled people to understand, or think they would soon understand, just about everything except how to live a life."[13] We live in the constant danger of knowing more and more about less and less. The test of a good survey course is not the number of facts regurgitated at exam time but rather the changed habits or enlarged perceptions. General education is not to be equated with general knowledge or trivia, and we frighten people off if we identify general culture with the possession of useless information. "A merely well-informed man," in the words of A. N. Whitehead, "is the most useless bore on God's earth."[14] The other extreme, of course, is to say that nothing worth learning can be taught. Certainly, the real test of a community college, and of any other educational institution, is what remains when everything that has been specifically learned or taught has been forgotten. Whitehead again: "Your learning is useless to you till you have lost your textbooks, burnt your . . . notes, and forgotten the minutiae."[15]

Perhaps the chief problem as community college educators is not so much the place of the humanities in our institutions but our confidence and self-esteem as we go to work. Most of us believe, I suppose, that art, music, literature, philosophy, and the rest are ways of communicating reality, but do we teach and talk like confident believers? For, be sure of one thing: if we regard King Lear or Plato or deTocqueville as dead texts to be struggled through because a curriculum committee put them there, our students will get the message. We cannot put a dollar value on an hour with

Shakespeare or Leonardo or Mozart; nor can one put a dollar value on an evening with one's family or on being kind to the neighbor's cat: that does not in any way make the experiences less valuable. In fact, in the words of the mathematician, J. W. N. Sullivan, "The reason that our reactions to a work of art cannot be adequately described is not that some unique and isolated faculty is involved, but that art is not superfluous, that it exists to convey what cannot be otherwise conveyed."[16] It exists to convey what cannot be otherwise conveyed; humanities faculties exist to purvey what cannot be otherwise purveyed.

I am not arguing for art for art's sake, in the community college or anywhere else, but I am pleading for a recognition of — trite phrase — the unique place of the humanities. And I thank Sullivan for giving me license to have difficulty putting my most profound belief into words.

Many years ago, I found the following passage in Charles Darwin's autobiography:

> In one respect my mind has changed during the last twenty or thirty years. Up to the age of thirty, or beyond it, poetry of many kinds . . . gave me great pleasure, and even as a schoolboy I took intense delight in Shakespeare . . . . Formerly pictures gave me considerable, and music very great delight. But now for many years I cannot endure to read a line of poetry: I have tried lately to read Shakespeare and found it so intolerably dull that it nauseated me. I have also almost lost my taste for pictures or music.
>
> If I had to live my life again, I would have made a rule to read some poetry and listen to some music at least once every week; for perhaps the parts of my brain now atrophied would thus have been kept active through use. The loss of these tastes is a loss of happiness and may possibly be injurious to the intellect, and more probably to the moral character, by enfeebling the emotional part of our nature.[17]

The humanities, then, help toward our definition of who we are. And I shall mention here that I am having an increasingly hard time thinking with you about the community college specifically, for the humanities address universal themes, and the community college student is more representative than any other college student of the general population. So, in general, what holds true outside our sacred portals should hold within, and vice versa. If the humanities cannot be of help as we make sense of the world in which we live, if they cannot bring us joy, if they cannot connect us in some fashion to the wisdom and vision of others, then I advocate throwing them out. Reluctantly, I have to admit that there are people for whom they are not central; and I cannot conceive of a curriculum that would force their minds and hearts. At Berkshire Community College, we have a series of events designed to introduce students to the arts and to ideas they may not have met before. Attendance at a certain number of sessions is mandatory and, though I support the policy and feel that those who protest most loudly maybe need that exposure most, I am still ambivalent about forcing the horse to drink. In the ideal community college, we would be leading our students to tempting waters. Unfortunately, an embracing of new ideas and experiences requires time, self-confidence, some concentration, and the kinds of skills not fostered by commercial television.

I simply do not know how a person can make moral, philosophical, or spiritual sense of our world without an active encounter with the humanities. And I hasten to add that I would make a similar case for mathematics and the natural and social sciences. But remember: the humanities are the Beatles and blues and string quartets and the sayings of migrants and circuitry design and Leonardo and the patterns in an English first division soccer match and African beadwork and Groucho Marx and Graham Greene — anything that sharpens our respect for individuals, widens our horizons, stirs our imaginations, focuses our thinking and feeling. And the humanities are all around us, not lying around in classrooms in neatly packaged fifty-minute segments. The humanities deal with what is, as do the sciences; they also concern themselves with what might be. And if they don't expand our horizons and our vision of the possible, then, I say, throw them out: none of us needs excess baggage.

I hope your community college has a few renaissance people around; mine does. And some of them are engineers. We all know that a person can be powerfully committed to the humanities without carrying the label around with him. I take comfort in public library statistics and the number of visitors to museums and the number of classical record albums sold, preferring not to read those articles that speak of our national illiteracy, because I think they miss the point. K. Patricia Cross, student of adult and community college learners, writes that "learning is addictive and apparently insatiable."[18] What we community college educators have to do is to give people a taste. (By the way, I should like to get foundation support some day to test my theory that people learn through their stomachs. Tanglewood is a success, in part, because you can eat on the lawn before a concert; making bread, kneading dough is agreed to be therapeutic for distrubed children; some of my best learning has been over dinner or at least coffee.)

The people whom I admire most have gained much of their strength from the humanities. President Nyerere of Tanzania translates Shakespeare into Swahili. It is a truism that man cannot live by bread alone, but let's not get trapped into deciding paternalistically what is good for others. Do we in community colleges try to teach our discipline, or are we helping to develop our communities through a discipline? Are we teaching subjects or helping fellow-humans?

I always ask candidates for professional positions what they read outside their field, what they care about. To a certain extent, any faculty member can give humanistic value to almost anything by teaching it historically, by insisting on the development of interpretive skills rather than rote memory. As John Sawhill recently said, "Liberal education implies as much an attitude toward learning as a specific course of study."[19]

Perhaps we strive too hard to defend our liberal arts turf rather than seeing the humanities that surround us from morning till night, from the first bird call we hear as we wake to the late-night movie on an obscure channel. And some of you may feel that I haven't said enough about community colleges. In case you were wondering, I do have some specific suggestions.

— We should put our money, or our resources, where our mouths are. Since time rather than money is a resource over which we educators have some control,

we have no right to speak out on behalf of the humanities if we are not in the habit of spending time, by choice, on the liberal arts. Private time and public time. And the credibility of those of us who don't read or paint or play an instrument or whatever is rightfully low.

- If there is a non-believer, we must bring that person in. We should include those who are perceived as hostile to the humanities. Now, not later. They should hear our tentative discussions, our unformulated thoughts, rather than being set up to be defensive as we come through with budget requests or curricular demands,
- More specifically, each of us should attempt to convert one single, significant decision-maker. That would be a more lasting victory than any keynote speech, however sterling the delivery. (The other side of the coin: if I cannot convince one person for whom the humanities may not be as vital as they are for me, how can I claim to be an effective spokesperson for the cause?)
- We should stop complaining about differential salaries and the academic marketplace. If salaries are too low, let's do what we have to do; but if the college is about to hire a systems analyst who commands a higher salary than the medievalist, then better to urge that a systems analyst be hired who has a feel for the arts and sciences than complain about the pay, thereby creating or exacerbating lack of academic colleagueship. After all, the same systems analyst could be earning even more in industry than in the college community, so s/he can't be all bad.
- We have to try hard to behave as if we were broadly educated, rational, enriched by our contact with great minds. Otherwise, our potential foes have been granted the opportunity, by us, to point the finger and opine that maybe the humanities don't humanize unless someone is a bit soft to start with.
- We must respect quality of any kind. John Gardner perfers a competent plumber to an incompetent philosopher; so should we. We should not behave as if our fields are inherently more valuable than certain others. If our students do something well in an area that we barely comprehend, we should learn enough to be able to rejoice with them.
- We should use our commitment to the humanities to help others, not to make ourselves superior or apart. In fact, we should be striving toward the kind of humanity that lets us relate to something in almost everyone. Eschew the esoteric unless you can laugh at yourself — that makes it all right.
- We should retrain as generalists at regular intervals. Otherwise, we'll lose our fellow humans. And we should avoid anything in our immersions in the humanities that does not to some degree ennoble us and/or help us make sense of our world.
- Lastly, we should realize that the chief chink in our armor is defensiveness. As we talk with colleagues, students, and neighbors, as we return from this conference, let us do a minute-by-minute defensiveness check. An argument defensively put is an argument lost; a position directly stated, however low-key, has a chance.

Notes

[1] Orlyn A. Zieman, "A Superintendent's Lot," *The School Administrator*, January 1979, p. 19.

[2] See Richard Hofstadter, *Anti-Intellectualism in American Life*, 1963.

[3] Berkshire Community College, Courses and Programs of Study 1979/80, p. 40.

[4] Arthur L. Bestor, *Educational Wastelands, The Retreat from Learning in Our Public Schools*, 1953, p. 46.

[5] See David Holbrook, quoting Matthew Arnold in *English For Maturity*, 1961, p. 157. ("The quality of a man's life during each day depends largely on what he reads during it.")

[6] See Joan Mondale, "Moving The Humanities Into The Penthouse," *Change*, Vol. 11, No. 2 (March 1979), pp. 6+.

[7] Irving Howe, Statement of December 16, 1977, before hearings on the White House Conference on the Humanities, p. 30.

[8] *Excellence: Can We Be Equal and Excellent Too ?*, 1961, p. 86.

[9] Morton W. Bloomfield, "Elitism in the Humanities," *Daedalus*, Vol. 103, No. 4 (Fall 1974), p. 132.

[10] Ibid., p. 129.

[11] R. Freeman Butts and Lawrence A. Cremin, *A History of Education in American Culture*, 1953, p. 226.

[12] See Arnold J. Toynbee, "Education: The Long View," in Paul Woodring and John Scanlon (editors), *American Education Today*, 1963.

[13] Robert Coles, "The Humanities and Human Dignity," *Change*, February 1978, p. 9.

[14] Alfred North Whitehead, *The Aims of Education*, 1949, p. 13.

[15] Ibid., p. 38.

[16] *Beethoven, His Spiritual Development*, 1927, p. 25.

[17] Thinker's Library Edition, 1929, p. 73.

[18] "The Adult Learner," American Association for Higher Education, 1978.

[19] "The Unlettered University: For A Return to the Liberal Arts," *Harper's Magazine*, February 1979, pp. 35-40.

Help for the Humanities Is on the Way

Arthur M. Cohen

This is a great moment for the humanities in two-year colleges. An association to support them and invigorate them is about to be launched. The challenges before the association are great but the goal is worthy: the humanities must survive in the two-year community colleges of America if those institutions are to maintain their place in the nation's system of higher education.

This meeting has been supported by the National Endowment for the Humanities. The NEH staff is concerned with the humanities in all aspects of American life and for the past several years it has become increasingly concerned about the humanities in community colleges. Thanks are due to NEH and to the people who have worked to put this meeting together. Donald Schmeltekopf and his associates have called us together and have taken great pains to get the organization started.

I am pleased to take part in this inaugural meeting. I am also aware that I do not have to justify the humanities to this audience. We are all advocates. We all believe that the study of the art, music, religion, philosophy, literature, history, and culture of man is essential for all citizens. The community colleges of America enroll 4.2 million students, 35% of all the students in postsecondary education in the country. All must have some opportunity to participate in the study of the humanities. Whatever their category — full time or part time, traditional college age or adult, occupational or academic, credit or noncredit, terminal or transfer, technological or liberal arts directed — students must be made aware of the contributions of the humanities to human thought and behavior.

My own work has been closely associated with the humanities in two-year colleges over the past five years. My colleagues and I at The Center for the Study of Community Colleges have done several studies of the status of the humanities in the community colleges nationwide and the ERIC Clearinghouse for Junior Colleges has published numerous reports on the topic. Today I will review some of the studies that we have done at the Center and report on how the ERIC Clearinghouse may be able to extend its work on behalf of the humanities in two-year colleges by participating with the Association in providing certain services to people who are concerned with the humanities.

Our Center studies began in 1974. We did extensive literature reviews, summarizing all that was known about students, faculty, curriculum, and instructional practices in the humanities in two-year colleges. Usable research information was difficult to obtain. Studies of the humanities in two-year colleges tend to be embedded in studies of the humanities in higher education generally. And the community colleges do not enjoy the attention of a number of serious scholars who

Arthur M. Cohen, Professor in Higher Education, University of California at Los Angeles, and President, The Center for the Study of Community Colleges.

would analyze and report on their students, faculty, or curriculum. Nonetheless we did prepare three reports summarizing that literature.

The first of our projects involving original data collection was done in 1975 when we surveyed a carefully selected sample of the faculty teaching humanities in community colleges nationwide. We learned how they spend their time, what they wished they were doing, what journals they read, what associations they belong to, how many hours they teach, the strength of their commitment to the humanities, and a considerable amount of other information. We had an excellent response to an eleven-page survey. Those data were reported in a book entitled *The Two-Year College Instructor Today* (Praeger, 1977).

In 1977 we studied course patterning. We know now how many class sections are offered in each of the disciplines within the humanities in the community colleges of the nation. We gathered enrollment figures and information on plans. In 1977 we also addressed another survey to the instructors asking them how they teach their classes, what media they use, what kinds of tests they give, how the class time is spent. And we followed that study with visits to 20 colleges that we selected on the basis of their differences in the humanities. That is, we found a few colleges where the humanities were healthy with large enrollments and innovative courses and we visited to find out why they were strong in those institutions. We found many where the humanities were declining more precipitously than the norm and we sought answers to questions of why they were falling so badly. Those case studies involved us in interviewing the presidents, deans of instruction, deans of students, community services directors, counselors, librarians, faculty members, directors of technological programs, anyone who might be able to provide information on why the humanities were faring as they were.

For the next three years we plan to continue studying the humanities in two-year colleges. Our work is going to focus on the state of Washington where the Endowment has just awarded a grant to the State Board for Community College Education to revitalize the humanities in the 27 Washington community colleges. The Center for the Study of Community Colleges will be an assisting agency, helping the Board in its efforts to bolster the humanities in Washington colleges. We are looking forward with pleasant anticipation to associating with John Terrey, the State Director of Community College Education. Dr. Terrey is a true humanist and in his position as State Director he should be able to effect some positive changes. The Endowment is particularly interested in that project because it wants to test the proposition that funds provided to a state community college board can be helpful in supporting the humanities at the college level.

I have been studying community colleges for all of my professional career and I have been an advocate of the humanities as well. I believe it is possible to do serious carefully controlled educational research and still be an advocate for a curriculum form. My colleagues and I are concerned with trends in the humanities in community colleges. Because of those institutions' emphasis on career, compensatory, and community education in recent years we did not expect to find the humanities thriving. But we did think that the faculty who are teaching the humanities would be understanding and supportive of the humanities as an area of study. However we learned that it is not uniformly the case. The faculty tend to be concerned, not

particularly about the humanities, but about their own chances of survival as instructors. Teachers of the humanities in community colleges tend to take a narrow view of curriculum and of the humanities generally. Perhaps it is because they tend not to do research in the academic disciplines in which they were trained. Perhaps it is because of the formidable teaching loads that prevent them from reading or studying in the field. Perhaps it is the paucity of funds available to them for travel to conferences and meetings of professional associations. Perhaps it results from the community colleges' roots in the secondary school systems where instructors are not expected to be affiliated closely with an academic discipline. Most likely it is a combination of all of these reasons. Whatever the cause we found that the faculty were more concerned with protecting themselves with contracts and workload formulas than they were with the survival of the humanities and their institutions. This is quite understandable but it is disturbing for those who would seek to maintain the humanities in community colleges. It is disturbing that the faculty would feel so threatened by their own survival that they would neglect their responsibilities for seeing that the curriculum form to which they are ostensibly dedicated would survive as well.

The faculty are aware that the humanities are in decline in most community colleges. Our studies of curriculum reveal the extent of that decline. Between 1975 and 1977 enrollments in the humanities in community colleges were declining by more than 3% while student enrollments overall were increasing by more than 7%. In actual numbers of students history still has the greatest enrollments but it is declining. Literature also is droping rapidly along with philosophy, art history, music appreciation, cultural anthropology, and religious studies. The only disciplines within the humanities that have shown increase recently are foreign languages, political science, and integrated or interdisciplinary humanities. The foreign languages are up because Spanish, which now counts for more than 55% of all foreign language enrollment, is being taught increasingly to health and social workers and to correctional officers. English as a second language has also increased dramatically in recent years. Political science is holding well because of the increasing numbers of programs for police and parole officers, all of whom are required to take something in the history and philosophy of jurisprudence. And interdisciplinary humanities is doing well because it is cannibalizing enrollments from the literature and history courses.

Our work on behalf of the humanities in two-year colleges has led us to make several recommendations about what can be done to support them. First, we believe that the move toward interdisciplinary courses is salutary and should be furthered. An integrated sequence in which elements of philosophy, art, religion, literature and history are merged to form a course that has something of value for all students is useful not only for the students but also for the faculty who are thereby forced to reexamine the bases of their disciplines. Interdisciplinary humanities have been pursued in numerous institutions and several reports of imaginative courses may be found in the ERIC system.

A second recommendation is that advocates of the humanities effect liaisons with the community services staff in their institutions. Community services directors tend to present what they think members of the community want. Advocates of the humanities must come forward with ideas for community service presentations and

the humanities faculty must be ready to work on those presentations. In numerous institutions faculty members may present noncredit offerings through the community services program and have those presentations counted as part of their workload. Our conversations with community services directors have led us to believe that the humanities instructors would be welcome if they offered to develop and present forums, lectures, and exhibits through the community services office.

We are recommending that the humanities faculty work with the media offices in their institutions to present portions of their courses in reproducible format. Students today gain much of their information through sight and sound. Radio, television, film, and audiotape are part of their lives. Those who would teach the humanities to them must not adhere solely to the lecture-textbook form. Many community college faculty have worked on presentations through reproducible media and some beautifully designed courses are available. The Chicago City Colleges, Coast Community College district in California, and Miami-Dade Community College have produced humanities programs. Miami-Dade's recently developed "Art of Being Human" has just been made available for distribution to other institutions. It is a videotape series with an accompanying textbook that explores literature, philosophy, religion, and art throughout history.

We are recommending that the humanities be made available to students in occupational programs through other than traditional course formats. It is no longer productive for humanities instructors to attempt to make their courses required for students in occupational programs. There is too much resistance to that on the part of the faculty of the occupational programs, their students, and their community advisory boards. To teach the humanities to students in occupational programs the humanities faculty must create modules, short segments that can be inserted into the occupational programs themselves. These segments can deal with aspects of the humanities that have meaning for students in those programs. Some useful work has been done by philosophy instructors who have built courses in medical ethics for health occupations practitioners. More needs to be done with literature, history, and the other disciplines within the humanities in developing short segments of interest to students in automotive, electronic, and engineering technology programs. A recent example of cooperative curriculum development is afforded by some of the programs for energy technologists in which some of the broader concerns of energy utilization are taught along with the techniques of energy conservation.

One more recommendation is that the humanities advocates within the college develop their own support groups outside the institutions. Each set of humanities instructors should have a lay advisory committee comprised of business and industrial representatives from their district. The use of trades advisory committees has well served the occupational faculty over the years. Now the humanities instructors must follow their lead, not because they need advice on how to teach the humanities but because they need support from the people who are influential in the community. The president of the local bank or insurance company, the head of the company that employs the largest number of people in town can be most useful if they are properly cultivated. They can speak of the importance of the humanities, advise on student recruitment and placement, speak to your own students about the meaning of the humanities in their own lives.

In coming years the advocates of humanities in community colleges will have to adapt them to the dominant themes in those institutions. There is nothing remarkable about the trend toward occupational, remedial, and community education in the two-year colleges. Throughout the history of higher education curriculum has always been shifting. Modern foreign languages and practical subjects broke into the colleges in the early nineteenth century. In the latter part of the century the colleges became the home of science. In the early twentieth century the idea of research became established in the universities. Toward the middle of the century community recreation as an important part of the college function was established. And continuously since the earliest days of the colleges the occupational groups that wanted professional standing sought to have their members trained in the colleges. Law and medicine, engineering and architecture, accounting and business, all have sought more training. And the more education that an occupational group can require, the higher on the professional ladder it can climb. Accordingly the nursing education that moved into the community colleges in the 1950's will be moving out in the 1980's because the nurses are insisting on the baccalaureate degree.

These curriculum trends have distinct implications for teaching the humanities. The humanities are not central to any occupational group other than the teachers of those subjects. They have something to say to people in all walks of life but they themselves are not at the core of occupational studies. We cannot certify a person as a humanist. We cannot offer credentials useful in the marketplace. The nursing educators can say, "This person is qualified now to practice nursing." We cannot say, "This person is qualified to go and be human." Accordingly as the occupations move into the colleges the humanities move out into the broader society. More study of the humanities is undertaken now in the communities surrounding the colleges than in the colleges themselves. The book and record shops, the sophisticated programs offered through public television, the radio shows offering dialogue on important contemporary issues all relate to education in the humanities. This is a curious inversion: the colleges are no longer the home of the humanities in American society just as the apprenticeships are no longer the home of occupational training. However, the humanities do survive in the colleges, partly because of tradition and inertia, partly because the advocates of humanities education work there and refuse to surrender their curriculums.

The humanities in community colleges can and will be maintained. There will always be a few transfer type courses, courses just like those offered at the university. But if the humanities are to thrive in the community colleges they will have to be taught in a form suitable for the students in the career, compensatory, and community education programs, the three dominant themes in community college education throughout the remainder of this century.

The point about mergers with career, compensatory, and community college education deserves elaboration because few of the people teaching the humanities in two-year colleges recognize the extent of erosion of the traditional academic transfer function in their own institutions Fewer than 5% of the community college student population transfers to a senior institution in any one year. The percentage of people graduating from secondary school each year is dropping. The percentage of the 18 to 21 year-old age group as a whole is dropping. The percentage of people who start

college immediately following high school graduation is dropping. And the community colleges stand to lose even more of the transfer students as the universities become more competitive for entering freshmen of whatever ability. All this means that if the humanities cannot extricate themselves from their sole reliance on transfer students, the humanities as a form of education will continue to decline in community colleges in coming years. If the humanities continue to be tied to the tail of the transfer kite, they will drop as that kite drops.

It is possible to combine elements of the humanities with the career, compensatory, and community education emphases. Modules in the humanities can be developed that are useful for all career education students. The trend toward segregating compensatory or remedial education students can be resisted and they can continue to take the regular courses, including those of the humanities. Further, it is possible to develop interdisciplinary humanities courses that have great usefulness for the students of lesser academic ability. Louis Schlegel at Valencia Community College in Florida has done just that. And it is possible to offer a variety of forms of humanities instruction through the off-campus noncredit offerings in the community services. It remains but for the advocates of the humanities, for the humanities instructors themselves, to develop these different ways of organizing their instruction.

I fully recognize that the tasks are not easy. What I am suggesting is a completely different way of conceptualizing humanities instruction, not an easy chore for people who are beset with heavy teaching loads. Some of the responsibility for encouraging these tasks must be assigned to college leaders who will make funds available to people who want to reconceptualize their work. But I see no other way; the humanities must be broadened beyond the transfer programs if they are to survive in the community colleges.

Asking individual faculty members to reorganize their curriculum and instructional practices is asking them to reorganize the conditions of their work. That is a large order and many faculty members will not rise to the challenge. Protected as they are by their contracts, tenure, and work rights they may respond that they are little concerned with the shrinking number of students in the classes. Most of them prefer smaller classes anyway and they may welcome the declining enrollments. But those who perceive the broader implications of the declining enrollments in the transfer courses and the importance of sustaining and revitalizing the humanities in community colleges will take steps to change the conditions of their work. They will suspend their isolation and work with their fellows in developing interdisciplinary courses. They will organize lay advisory committees. They will build portions of the humanities in the occupational programs. They will become active on college curriculum committees, not to protect the humanities requirements for the transfer students but to further their ideas of integrating the humanities in the other curriculum areas.

Even without these efforts the humanities will survive in the community colleges for the coming decade. The power of inertia is strong in education and the humanities have been in the community colleges since the start. But the humanities will survive in a severely attenuated form unless their proponents take deliberate steps to reorganize the ways they are presented. The community colleges are charged

with doing many tasks in postsecondary education and the perpetuation and diffusion of the humanities is not high on the priority list maintained by most legislators, state level officials, and college trustees and administrators. Even now there are numerous technical institutes which are counted as community colleges because they offer two-year occupational certificates and associate degrees but in which the humanities are not found at all. Perhaps nothing can be done there, but it is not too late to turn the situation around in the comprehensive community colleges.

Many efforts are being made on behalf of the humanities now. In New York State the idea of general education, a common pattern of courses for all associate degree aspirants, is being considered. This Association suggests a concern at the grass roots' level. The American Association of Community and Junior Colleges is sponsoring an assembly on the humanities next month where one hundred administrators and trustees will discuss issues pertaining to the humanities in their institutions. The Endowment is supporting that assembly. The Endowment is also supporting community forums and courses by newspaper that are being coordinated by many community colleges. But the Endowment cannot do it all.

The Community College Humanities Association is a perfect vehicle for linking people concerned with the humanities in community colleges. As the Association develops its program it will bring humanities instructors together in a variety of ways. It will prepare newsletters and other forms of publications and will arrange for telephone links so that the humanities instructors, isolated as they are in community colleges around the country without travel funds to bring them together, at least can learn of developments in the humanities in other institutions.

The ERIC Clearinghouse for Junior Colleges at UCLA can also be helpful. Many of the papers that have been prepared on the humanities in two-year colleges are available through ERIC and a note or a phone call will bring a list of them. The Clearinghouse staff will also be pleased to process reports of humanities programs, new curriculums, different ways of teaching, and other ideas that have been tried in institutions around the contry. All that is necessary is to prepare a written document describing what has been done and to submit it to the Clearinghouse. Such documents are indexed and abstracted and made available in more than 650 libraries around the world.

But the major effort to sustain the humanities in community colleges must come from the faculty themselves. It will not be easy. Historically the humanities have been taught through a narrow medium: one instructor in a classroom interacting with a number of students. As worthy as that form of humanities presentation is, it must be expanded to include new media, associations with other instructors and with members of the lay community, and a form of political and social action that humanities instructors typically have not brought to their teaching. National associations such as this one and the National Endowment for the Humanities can be helpful but only if the instructors make their own effort. Despite the community colleges' fixed drive toward career, compensatory, and community education the humanities can thrive. And so they must — they are too important to be ignored.

Overcoming Curricular Poverty

Myron A. Marty

In the midst of all the uncertainties, frustrations, and pessimism surrounding the humanities, it is time for an encouraging word. The encouraging word is that there *are* ways to build the humanities into community college curricula or to enhance their status where they already exist. The time is right for putting the ways to work. The purpose of this essay is to suggest starting points for so doing.

To get to the point quickly, we must begin by stating some self-evident truths, expressed here as "givens," regarding the purposes of education and the context in which these purposes are pursued in community colleges.

I regard it as a given, first, that a curriculum or degree program is unbalanced and incomplete if it does not help students: a) to find and make sense out of relationships between their life, work, and jobs (more later on the distinction between work and jobs); b) to see themselves and their society from different angles, different times, different places, and through different eyes; c) to expand and refine their ability to read, write, and speak; d) to reflect on the meaning of their doings, habits, and beliefs; and e) to respond with both reason and feeling to their natural and man-made environments. These five purposes of education, to which others can be added, are specifically related to the humanities.[1]

Second, I regard it as a given that most curricula and degree programs in community colleges are unbalanced and incomplete. This condition derives from the paradox that doing the wrong thing is sometimes also the right thing, or so it seems; from the nature of a two-year institution (how much can you do in 64 hours?); from the apparent desires of society for learning to show immediate and tangible utility; from the transfer of training in job skills from business and industry to colleges; and from the successful lobbying efforts of those benefiting from this transfer, especially from the funding formulas they have devised.

Third, I consider it as a given that educational pendulums swing. In recent years the swing has been from liberal education to practical education. It may swing back, but we have no assurance that it will. The forces working against a return swing seem to be stiffening in place. In a situation like this, there is more to our duty than to merely keep the ideal of liberal education alive. We have a duty to strengthen it by putting it to work.

And finally, I take it as a given that although it is unwise to treat liberal education (learning for a lifetime) and practical education (with its emphasis on immediacy of application of knowledge and skills) as naturally exclusive alternatives, we must

Myron A. Marty, Professor of History, St. Louis Community College.

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acknowledge that in many curricula and programs liberal education is already the excluded alternative. Advocates of practical education are often the first to acknowledge this exclusion and to regret its consequences. They recognize, as do humanists, that if there is richness in a balance between liberal education and practical education, many curricula — many institutions — are poverty stri ken.

Poverty stricken is a strong term, but using it enables us to make an essential point more forcefully. In *The Nature of Mass Poverty*, John Kenneth Galbraith argues that the remedies the United States prescribed for dealing with poverty around the world after the Second World War failed to take into account what he calls the "equilibrium of poverty." This is a condition that grows out of absence of aspiration; it shows itself in accommodation to things as they are. Attacking mass poverty, he says, requires enlarging the number of people refusing accommodation, thus upsetting the equilibrium of poverty. Although it is interesting to note that Galbraith asserts that education offers the best way for breaking accommodation and that "basic education must always take precedence over technical or sophisticated instruction directly related to economic performance," that is not the main reason for pointing to his book here.[2]

The main reason for doing so is to draw a parallel: poverty in community college curricula will continue until the equilibrium that sustains it is upset, until accommodation to it is overcome. Some specific things can be done to upset the equilibrium of poverty. I shall outline here two starting points for doing them, the first laying the groundwork for the second. I shall also propose some positive steps for helping community college faculties break the dispirited accommmodation that sustains the equilibrium of poverty.

Of the many forces contributing to the equilibrium of curricular poverty in community colleges, indeed, in all of higher education, concern for jobs is surely the most visible one. And understandably so. For most of us, living is impossible without a livelihood, and skills for a livelihood must be acquired somewhere and somehow. Given the panicky notion that options for choice of livelihood have diminished, it is natural, though ironic, to believe that specialized preparation for one particular kind of livelihood will ensure employment. Thus we speak of "entry-level job skills," immediately applicable, and we think of schools and colleges as the place to acquire them.

Jobs. That is what colleges have come to be about, even though, as W.E.B. DuBois wrote three-quarters of a century ago, "the true college will ever have one goal — not to earn meat, but to know the end and aim of that life which the meat nourishes."[3] To understand what that means, one must draw a distinction between earning meat — in a job — and knowing the end and aim of life — one's work. And careful drawing of that distinction is one starting point for finding a new balance between liberal education and practical education.

What is the distinction? As Thomas F. Green defines it in *Work, Leisure and the American Schools*, the labor of a job is something that must be repeated and repeated and repeated. As soon as it is done, it must be done again. The job is the food-gathering side of human existence. Necessity and futility are its fundamental and interconnected features. Green points out that no one is free whose life is totally absorbed in the performance of labor in a job.

Work is the artisan side of human existence. Work, as a verb, is an activity; as a noun it is the completed result of that activity. We do not speak of a "life's job;" to refer to a "life's work" is quite natural, for our lives are devoted to our work.[4]

It is work so understood, then, that encourages the development of creative powers, allows the human spirit to roam, gives play to imagination, and pushes humankind to new horizons. Most people like their work. A great many do not like their jobs. They see their jobs as necessary for providing the resources for doing their work.

To say that is neither to ascribe a superiority to work over jobs nor to deny the possibility, even the likelihood, that work and job can be one and the same thing, as it is for many. Those parts of a job that give one a sense of fulfillment are clearly one's work. But many jobs, even those for which skills are acquired colleges, are essentially labor rather than work.

The distinction between work and jobs drawn here, sketchy and incomplete though it is, suggests a starting point for discussion by curriculum committees that are in earnest about preparing students in their institutions for living as well as for livelihoods.

Suppose the distinction is drawn. Suppose a commitment is made to education for work as well as for jobs. Then what? Add a course? Revise existing courses? Develop something interdisciplinary? Revamp curricula? However desirable any or all of these options might be — and they ought to be tried — they are easier to talk about than to put into effect. Constraints imposed by time, state requirements, licensing authorities, specialized accrediting agencies, and tradition stand in the way of structural changes that appear to be radical or substantial.

To find a direction for effective action in the face of these constraints, let us ask what lies in common among the purposes of education listed earlier (to help students find and make sense out of relationshps between their life, work and jobs; see themselves and their society from different perspectives; expand and refine communication skills; explore the meaning of their doings, habits, and beliefs; and respond with both reason and feeling to their environments). What they have in common is their language. It is what philosopher Albert William Levi calls the language of the "humanistic complex," which he distinguishes from the "scientific chain of meaning." It is the language of imagination, in contrast to the language of understanding. In the humanistic complex Levi lists terms like: reality and appearance, illusion, destiny, free will, fortune, fate, drama, tragedy, happiness, and peace. The scientific chain of meaning employs such terms as: true and false propositions, error, scientific law, causality, chance, prediction, and fact.

"There is an obvious and crucial difference," Levi writes, "between the language of understanding and the language of imagination, and yet there is a paradoxical similarity between them also. The scientist is concerned with the truth and falsity of propositions, the poet with the appearance and realities of the world, and so the problem which the one deals with under the rubric of 'error' the other must consider under the heading of 'illusion.' " The essential characteristic of the terms of the scientific chain of meaning is "their reference to *objectivity* and *factuality*;" of those in the humanistic complex it is "their function as vehicles for the expression of *purposiveness* and *drama*."[5]

Levi's distinction is perhaps overdrawn. That both scientists and humanists should take issue with it is predictable, especially as it is abbreviated here.[6] But taken suggestively, it opens the way for fruitful discussions.

Imagine a curriculum committee at work. Its assignment: to find ways to upset the imbalance in the college's curricula. Assume that the purposes of education outlined at the beginning of this essay have been adapted into acceptable form without being stripped of their meaning. Assume further that distinctions between work and job similar to those drawn here have found support. The committee might then begin to compile a list of terms under the heading, "the language of the humanities." Levi's list provides a start. Added to it might be: purpose, pleasure, hope, despair, fear, form, harmony, unity, coherence, balance, beauty, feeling, experience, existence, transcendence, image, symbol, myth, morality, value, taste, freedom, equality, welfare, justice, irony, right, wrong, good, evil, artificiality, style, victory, defeat, birth, death, self, other, . . . and so on.

Is this a language that community college students do not need to learn? Hardly! How can they be helped to learn it? Can they learn it without reading, writing, and conversing? Can they learn it without studying literature, art, music, history, and philosophy? Obviously, courses in all these fields in all curricula would be out of the question. So the issue turns: How can the language of the humanities be infused into existing courses? What new courses, crossing disciplinary lines, can help students learn the language of the humanities? To turn the issue full circle: How can the language of the humanities that is implicit in the purposes of education be used in explicit ways to accomplish these purposes?

At an early stage in the preparation of this essay, I thought it would be possible to describe some of the revision and reform efforts undertaken by persons and groups who have refused to accommodate themselves to curricula and programs that have slighted the humanities.[7] When I found that I could not do justice to these efforts in a brief essay, I thought that I could at least call attention to features they hold in common. That I have done. They are all built on the language of humanities illustrated in the exercise above. In fact, many of the terms I have listed in the exercise were gleaned from published materials flowing from specific curriculum reform efforts in community colleges. Or, we might say, from the evidence of refusals to accommodate to the equilibrium of poverty.

Admittedly, it is not hard for committees to draw distinctions between work and jobs, as I have suggested they should do, and to apply the distinctions to curricular questions. Nor is it hard to find ways of enriching a college's offerings with the language of the humanities. Planning is easy. The real difficulty comes in translating effective work by individuals and committees into effective work in classrooms.

I gained an insight into this difficulty at a poetry reading by Howard Nemerov. In commenting on his poem, "The Little Aircraft," he remarked that there is really nothing at all to flying an airplane. The hard part, he said, lies in understanding what the air traffic controller is saying: "The only way you can make sense out of what he says is to know what he is going to say." To which he added, "That has a lot in common with teaching and poetry, doesn't it?"

Perhaps the yawning indifference that so many students bring into humanities classrooms derives from their bewilderment over what we as traffic controllers are

saying. Whatever the causes, their lack of perspective and their inability to integrate the various aspects of their lives, express themselves clearly, reflect on the connectedness of things, or respond to environmental stimuli compound the problems caused by a want of basic learning skills and job schedules that permit little time for thought and study. No wonder many of them become academic shoplifters, hoping to sneak into the classroom and make off with three credits without anyone noticing them. And no wonder that even, or perhaps especially, the most gifted and dedicated teachers find their spirits and endurance tested so profoundly. No wonder accommodation to curricular poverty is widespread. It is more than a mere excuse to claim, as many faculty members do, that a new curriculum is no cure for problems caused by unreachable students.

In referring to unreachable students, the indifferent and the academically disabled, I do not mean to imply that there are no exceptions or bright spots in our student constituencies or that the cause is hopeless for the disabled and the indifferent. Indeed, it is wrong in many instances to speak of disabled students; perhaps we should call them "unpracticed." Helping them gain practice can be rewarding. The satisfaction that comes, for example, from reading an acceptable review of the first book a 32-year-old man ever read, as happened to me last Spring, offsets the disappointment caused by a dozen unacceptable student papers. Case studies of success among students like this one would no doubt reveal that there are many opportunities for using the content of the humanities in remedial efforts with the unpracticed; the teacher's task is to find ways to seize them and make the most of them.

But even success stories are not sufficient to turn back faculty discouragement and discontentment. The roots of the problem lie in the gap between the interests and needs of students and teachers. It is not a new problem; in fact, Woodrow Wilson spelled it out succinctly nearly 100 years ago when he was a young teacher at Bryn Mawr:

> . I have devoted myself to a literary life, but I do not see how a literary life can be built up on foundations of undergraduate instruction. That instruction compels one to live with the commonplace, the A.B.C. of every subject, to dwell upon these with an emphasis and invention altogether disproportionate to their weight and importance; it keeps one on the dusty, century-travelled highroads of every subject, from which one gets no outlooks except those that are catalogued and vulgarized in every guide-book. One gets weary plodding and yet grows habituated to it and finds all excursions aside more and more difficult. What is a fellow to do? How is he to earn bread and at the same time find leisure, and (in toils of such a routine) disposition of mind for thoughts entirely detached from and elevated high above the topics of his trade?[8]

The answers to the questions Wilson asked, and that many of us in the humanities are asking with more intensity today, are not easy to find. But looking for them puts us in a common quest with students. The quest might well begin with an attempt to draw a distinction between our own work and our jobs. Our work is to do humanities. Some of our work is done in classrooms. Some of what we do in classrooms and in tasks related to classrooms is simply labor, a job. Grading blue ebooks, for example.

When our work is wrapped up entirely in our job and our job turns sour, so do we. If we are wise enough to recognize this and have energy enough to do something about it, we can carry on our work with good spirit despite the discouragements that come in our jobs. At the same time, we come to a closer understanding of our students, whose work and jobs are very likely separated more widely from one another than ours are.

Sensitive administrators can help faculty members meet the challenges that face them. For one thing, they can encourage the kind of entrepreneurship in teaching that enables teachers to bring their work into their classrooms and keep it in close harmony with their jobs. For another, they can find ways of rewarding productive entrepreneurial work done apart from the performances of assigned labor. Think of the salutary effects it would have on their teaching if faculty members were encouraged to do what their work compels them to do: to write, to paint, to act, to play, or to compose, for example. And think of the price we pay for continuing the tradition of exempting community college teachers from any obligation to do these things.

Periodically, administrators can provide teachers with opportunities for what might be called "creative disengagement" from part of their college assignments, allowing them to devote time and energy to such things as local historical societies, museums, or community artists' and writers' groups. Specifically along this line, they can provide released time for preparing proposals for grants from the State Humanities Committees and administering them in their communities. Who is better poised to work with community groups — from the curious to the incarcerated to the aged — than faculty members in community colleges? Creative disengagement from regular duties to take on exceptional ones is surely a desirable alternative to the cynical detachment that eventually leads faculty members to become realtors, antique dealers, or fast-food franchisers in their moonlight hours. Or to live by what has been dubbed the "Russian work ethic" — you pretend you're paying me a decent day's wage and I'll pretend I'm giving you a decent day's work.

There is more that administrators can do. They can resist the temptation to apply the term "accountability" in the worst of ways: by counting minutes spent in classrooms and hours spent in offices, while ignoring virtually everything else faculty members do, simply because minutes and hours are the most countable. They can recognize that faculty members' needs change as they progress through their careers and that faculty development programs that do not attempt to match individual and institutional needs are useless.[9]

Doing these things will not insure that accommodation to the equilibrium of poverty will be overcome, but they will serve to make it less comfortable. And doing them will free administrators to call attention to the job that faculty members must do, even if it does not coincide at the moment with their work, and to demand that it be done professionally.

Much unfinished business remains. We might consider, if space allowed, such things as the contrast between the kind of reflecting the humanities encourage and the narcissistic self-contemplation that characterizes faddish pop-psych movements. The one is designed to transplant one from today's culture to the many and varied

cultures of other times and places and to see one's doings in larger contexts; the other encourages shrinking the world around the "me."

We might examine the job-applicable benefits of studying the humanities. We might look into the larger question of the inherent value of humanities studies in contrast to their utilitarian value. The ties that must exist between the arts and the sciences in a liberal education deserve to be probed.

And think of what we could do if we were to take up moral and public policy questions relating to the humanities. How do the humanities help nursing students deal with issues of bio-medical ethics; or engineering students with problems of the environment; or criminal justice students, many of them policemen, with questions of conflict in society; or agriculture students on matters of preservation and use of resources?

These questions are particularly important in community colleges because of the way these colleges are used by those who attend them. The college years have traditionally been the years of transition between study and job. The study is preparation; the job comes later. Not so for many community college students. They reach the crossroads between study and job every day. For others, the job is no more than a year or two away. All of them face questions of work and job daily.

In light of these considerations and those presented earlier in this essay, curricular poverty is indefensible. The language of the humanities is waiting to be spoken.

NOTES

[1] Persons looking for a working definition of the humanities will find the one provided by the National Endowment for the Humanities to be useful: "The humanities are above all a way of thinking, a dimension of learning. The subjects of the humanities range from the study of great texts to the analysis of contemporary problems; the methods of the humanities are both those of particular disciplines and of broader interdisciplinary inquiry.

"According to the Act of Congress which established the Endowment, the humanities include, but are not limited to: history, philosophy, languages, linguistics, literature, archaeology, jurisprudence, history and criticism of the arts, ethics, comparative religion, and those aspects of the social sciences employing historical or philosophical approaches. This last category includes political theory, international relations, and other subjects primarily concerned with questions of quality and value rather than methodologies."

[2] (Cambridge, Mass.: Harvard University Press, 1979).

[3] *The Souls of Black Folk* (Greenwich, Conn.: Fawcett, 1961), p. 70. (Originally published in 1903.)

[4] (New York: Random House, 1968).

[5] *Literature, Philosophy and the Imagination* (Bloomington: Indiana Univeraity Press, 1962), pp. 44-49.

[6] What is more elegantly imaginative, scientists might ask, than higher mathematics or nuclear physics? And is history an art or a science? C. V. Wedgwood: "Or is it as some have argued a hybrid between the two? The best answer is to turn the question inside out. All sciences are devoted to the quest for truth; truth can neither be apprehended nor communicated without art. History therefore is an art, like all other sciences." *The Sense of the Past* (New York: Collier Books, 1967), p. 96.

[7] I had intended to describe, for example, the "Contemporary Course in the Humanities" developed by the City Colleges of Chicago, Coast Community College, and Miami-Dade; to call attention to the work done at Valencia Community College; to explain how Santa Fe Community College gave birth to an imaginative introductory course in the humanities and how Paris Junior College in Texas is struggling against the odds to find a toehold for the humanities in its various occupational curricula; and to point to the steps taken in the humanities at Mohawk Valley Community College. The National Endowment for the Humanities has played an important part in several of these efforts and in many others where individuals and groups resisting accommodation have sought assistance.

Also deserving attention is a new textbook by two community college teachers. *The Art of Being Human: The Humanities as a Technique for Living*, by Richard Paul Janaro and Thelma C. Altshuler (New York: Harper and Row, 1979), gives the humanities some interesting twists.

[8] From the private unpublished journal of Woodrow Wilson, October 20, 1887. The journal is in the Library of Congress.

[9] Adaptable models for faculty development programs are found in Edgar H. Schein, *Career Dynamics: Matching Individual and Organizational Needs* (Reading, Mass.: Addison-Wesley, 1978).

Trends in Humanities Curriculum and Instruction

Harold C. Cantor

St. Simon's Island, Georgia, July, 1979. A muggy, semi-tropical coastal island may seem the most unlikely place in the world to review recent developments in humanities curricula and instruction at community colleges; yet it has provided me with a sense of perspective and a useful metaphor to describe what has been happening. Having had an intensive experience with curriculum evaluation and development while on sabbatical leave in 1977-78 at UCLA where I worked with Dr.Arthur M. Cohen at the Center for the Study of Community Colleges, I returned to my home institution full of plans and provisions for implementing my findings. However, there were so many negative factors impinging on curriculum — vocationalism, the shrinking job market for professionals, budget crunches, baleful demographic projections, and public demands for literacy and accountability — that I felt like a real estate salesman just assigned to a disaster area.

Although we are in a bad time for postsecondary education, especially for the humanities at community colleges, I have noted a few hopeful signs. For one thing, humanists have recognized their dilemma and have moved from a defensive posture to an aggressive stance — witness such developments as outreach and targeted recruitment, political lobbying and grantsmanship, the formation of organizations such as the American Association for the Advancement of the Humanities, and this nascent group. For another, the past few years have seen new concepts, new ideas, new curricular structures and instructional methods develop at an astonishing rate. It has been a fertile period for educational innovation.

More importantly — and here I reveal the useful metaphor alluded to above — humanities in community colleges have begun to rid themselves of a certain insularity that characterized some of their courses and their teaching. What has occurred in community colleges is a re-evaluation of the humanist's role vis-à-vis the total college mission. No longer can humanities departments rely on the transfer function alone for survival. According to Dr. Cohen, recent reports from four highly developed systems indicate that fewer and fewer community college students are going on to four-year institutions. (Some schools report only 4 out of 100 by body count.) As competition from upper division colleges increases, we are likely to see the A.A. and A.S. transfer function dwindle.

Few good community college teachers are elitists; most are accustomed to teaching career students and welcome their general education function. But there always has been a tendency for some to act out what William Schaeffer, former MLA Executive Director, calls the Herr Professor syndrome and to see themselves as part of an embattled enclave conveying *Kultur* to the masses.

Harold C. Cantor, Head, English-Humanities Department, Mohawk Valley Community College (NY).

Five years ago such an attitude would be mere folly. Today it is both anachronistic and fatal. If the humanities are languishing, it is partly because there are still those who have this attitudinal problem. We must root out the sterile concept that we are guardians of an academic temple, and re-affirm our confidence that humanistic learning is of the highest priority because it reaches out to all human beings and tells us what it means to be human.

My intention in this paper is to review significant trends in humanities curriculum and instruction, cite some noteworthy examples of successful programs and, later, work with my group to develop specific recommendations for action. As I list various strategies and tactics in pragmatic terms, I hope that a sound educational pattern will be discerned — that of humanists reaching out to make a positive contribution to the total college mission.

I-D Programs

In its landmark, NEH-supported study of humanities curricula at two-year colleges, the Center for the Study of Community Colleges compared enrollment at 178 two-year colleges nationwide in Spring, 1975, and Spring, 1977. To no one's surprise, while total college enrollment had increased almost 8%, total humanities enrollment had declined almost 4%. A breakdown of enrollment in eleven humanistic disciplines over the same period showed even more dramatic declines — literature down 12%, history 8%, music 9.5%, etc. There was one notable exception, however. Integrated or Interdisciplinary Humanities was defying the trend and was up 7%. Further investigation revealed possible explanations (see article by the author, *Change*, October 1978). I-D courses tend to be heavily mediated. They appeal to adult students, "turn-on" unmotivated students and attract enthusiastic, multi talented teachers. Many I-D programs have been set in motion by NEH grants. At Saddleback College in California, an outstanding I-D program consists of four courses: Time, Space and Deity; Individualism — The Search for Meaning; The City; The Sea. Each is team taught by teachers on a half-load and there is a central coordinator. Courses are run day and evening and are open to transfer, career, and continuing education students. In Florida, Valencia Community College has developed its own syllabi and materials for an I-D program that may be chosen in lieu of the conventional general education distribution requirements. Miami-Dade is in the process of converting to a series of I-D core requirements which will be mandatory for A.A.; A.S. and General Studies students.

Course development rather than full-blown programs permits a college to send up an I-D trial balloon. At my own college, two committees — one consisting of humanists, the other of humanists, social and natural scientists — came up with a year long new course. The first committee's course, combining elements of literature, art, music and philosophy, was called I-D Studies in Humanities: The Greek World; The Medieval World; The Modern World. It will be taught by a different instructor each quarter. The second committee's course is called Problems in I-D Perspective and will deal sequentially with World Hunger, Energy, and The Population Explosion. Each segment will be team taught and offered as a three-credit elective to transfer, career and non-matriculated students.

Advantages of this Approach

Breaks down barriers — learning no longer occurs in conventional boxes;

Has immediate relevance to students;

Humanists, social and natural scientists work together, sharing their expertise;

Attracts students from career programs and science who might ignore humanities;

Unconventional "quality" programs can gain national attention for a college and attract grant support.

Disadvantages

Administrative problems, especially if team taught;

Danger of "watering down" course content;

Concern whether I-D courses transfer (In most cases – yes!);

I-D courses may cannibalize students from traditional courses;

In cases of required I-D program, difficulty of getting faculty and administrative support for radical change.

Integration of Humanities in Developmental Programs

John Rouche, in his recent book, *Overcoming Learning Problems*, reported that 65% of the state universities in the United States today practice a publicly admit to open admissions. It will come as news to nobody that the fastest growing curricula in American colleges and universities are in the area of developmental studies. Inner-city community colleges such as El Centro College in Dallas have long had institutional support for elaborate developmental programs; now, suburban and rural colleges are paying more than lip service to developmental work as they strive to lower attrition and improve retention. This writer believes that a strong developmental program is the hub of the curricular wheel from which all other programs will benefit ultimately.

There is a danger in these programs of losing potential humanities enrollees because of the emphasis given to basic skills. Four-week modules on "The Uses of the Comma" can bore students to death, and even the most clenched-teeth, "math-as-fun-and-games" approach is no substitute for the stimulation of the valuing process and the affective learning provided by the arts. Humanists who stay aloof from the developmental programs and wait to receive the students when the students are ready will be permanently stood up as they move on to Respiratory Therapy and Mechanical Tech. How can such defection be avoided? One successful solution was worked out by Columbia State Community College, Tennessee, an open admission school with a large number of marginally prepared students, whose average composite ACT score is 15.9. With the assistance of a Developmetnal Grant from NEH, the College is integrating a successfully piloted series of required Freshmen Humanities Tutorials into the curriculum of all full-time students, both transfer and career. These tutorials are aimed at 1) improving the students' command of basic humanistic skills which are defined not only as *reading* and *writing* but also *discussion*, *analysis* and *synthesis*; and 2) introducing students with limited educational experiences to the meaningful study of the humanities by focusing on significant ideas and works from the "great ages of man." Space does not permit a

detailed description of how these small tutorial groups channel students into reading labs, writing labs, and non-academic counseling and, moreover, see that they stay there. However, the Humanities Tutorials have the pragmatic goal of relating humanistic skills and knowledge to the student's over-all college program and to long-range career plans.

The principle that the planners at Columbia State have discovered is that a little can go a long way: only one hour per week in the year-long composition course is devoted to Humanities Tutorials. But the materials selected and activities are memorable. During Fall Quarter students read *Antigone*, visit Nashville to view the replicas of the Parthenon and Elgin Marbles, and can act in or see a staged version of *Antigone*. Winter Quarter focuses on the Middle ages. Chaucer, a visit to a nearby French Gothic Church and a medieval music concert. Spring Quarter concentrates on the Rennaissance. More's *Utopia*, a film on DaVinci, and a live performance of Shakespeare. Meanwhile, the students are building their basic skills and writing and thinking about their experiences. Do the students like the tutorials? Preliminary evaluation indicates they do. Will some take further courses in the Humanities they might not have taken? That remains to be seen.

--The ethnic make-up of clientele in some developmental programs in inner-city schools provides an opportunity for humanists to work cooperatively with remedial teams. Contrary to what one might suppose, Hispanics and Black-Americans are not seeking skill building and job training alone. These ethnic groups are hungry for courses that address problems of cultural identity and political and historical awareness – the "roots" syndrome. Humanists who can adapt Language, Cultural Anthropology, Literature and History courses into developmental programs will be reaching a receptive clientele. At the inner city campus of the Community College of Denver, humanities enrollment climbed from 1975 to '77 precisely because an aggressive faculty combined ethnic studies with remedial work. (I do not mean to minimize the tensions and internal squabbles that competitive ethnic programs produced in many colleges in the Sixties. But we are in another time now and, it sometimes seems, another country.) I would urge humanists to work closely with colleagues to infiltrate humanistic studies into developmental work.

Humanistic Modules for Career and Technical Programs

For some time now, educational leaders have been advocating the infusion of humanistic modules into career courses; for example, "Grieving" for medically related programs or a social science unit on the effects of the automobile on society for automotive technology. The reasoning behind this strategy is simple: technical programs are reluctant to "add on" more than the minimum credits for general education required by the college or state; the technologies claim, perhaps justifiably, that they cannot find room in their crowded curricula for additional humanities courses (another applied course is a different matter!); students, given an elective choice, are opting for vocational courses anyhow. Given this situation, what better solution than to design modules which can be easily implemented within existing career courses and which will achieve some of the goals of humanistic education and avoid the formal and lengthy debate that precludes major curricular change?

There is nothing wrong with the reasoning behind this approach (if you agree with Arthur Miller that "some of us have to settle for half") but the progress in module

development has been slow. The explanation is that humanists are not altruists by definition and the work and time commitment involved is formidable. At my college, we have a few dedicated souls who have designed units on Thanatology or Ethics for Retail Business courses and teach cooperatively in career courses on an informal basis. But genuine progress in this area will not be made unless the efforts to build modules are less desultory, more organized and incentives for faculty (financial and/or release time) are provided by the College, the State System and/or a Federal agency.

An interesting proposal, which recognizes these factors, has been made by Gene Winter of the Two-Year College Developmental Center at the State University at Albany. The humanities staff at the University would develop a Summer "institute" devoted to the improvement of the general education components of technical education. Nominations for eight participating teams will be sought from public and private two-year schools in the Northeast. A major portion of the time within the Summer Institute will be devoted to the actual writing and development of a humanities module by these teams — typically two faculty members and a chairperson. During the fall semester, each participating college team will test the module on its own campus and work out revisions. During the second semester, the project staff will compile and distribute the revised modules to all participating colleges, which will try out two additional modules. Final revisions will be made by project staff and the cooperating colleges, so that in a year's time eight field-tested modules will be available for dissemination to participating schools and possibly other two and four-year colleges on a request basis.

Obviously such a plan will require funding by the University, grant support, and some incentives from their institutions for the community college people. But only with this kind of commitment and collective effort will module-building prove successful.

Development of New Programs with Strong Humanities Components

There is a rule in curriculum-building (Cantor's Law) that you may be damned if you do, but you will be twice damned if you don't. At a time of shrinking enrollment in Liberal Arts, we tend to forget that student needs and objectives are changing all the time, that the humanities are a vital component of programs which are tailored to these changing goals and that we have to be alert to that distasteful term — the educational market. Some years ago, the President of my College saw an opportunity to form a consortium with the Munson-Williams-Proctor Institute — a fine arts museum in our city which had its own School of Art. We worked out arrangements for a transfer program in which students would take their general education courses at our College and travel crosstown to the Institute for their studio courses. We secured "clearance" from the State to offer an A.S. in Fine Arts, publicized and alerted counselors and recruited one student that first year. Now we have 25 entering Freshmen this Fall and 20 Seniors. This is not smashing progress — but 45 students are taking our core humanities requirements, plus a year-sequence in History of Art, that would not otherwise have done so. To see new opportunities and foresee potential job markets is to learn a valuable lesson from the occupationalists.

A man alert to these possibilities is my close associate, Dean Frank Jackson, who this past year authored three new programs which are to be implemented in 1980-

81. One is an A.A. in International Studies; we anticipate job opportunities will increase in multi-national corporations and government agencies and that this program will give a welcome boost to our language offerings. A new transfer program in Communication Media is to be offered; increased opportunities in broadcasting and trade journalism are predicted and, while much of this curriculum is skill oriented, humanistic courses such as History of Journalism and Film Appreciation are part and parcel of it. A third transfer curriculum in General Studies hopes to reach the undecided student, removes some of the more stringent requirements of the A.A., accepts nine credits of developmental work and permits sampling of applied courses in occupational curricula.

I cite these examples not because they are successful programs — no one knows at this point how well they will do — but they are adventuresome. Administrators shake their heads and worry about proliferation of courses and the expense of hiring new personnel but it is remarkable how few new courses had to be created for these new programs — most of them were in our college catalogue already. No new teachers have had to be hired, but a few of our multi-skilled generalists took on new challenges, department chairpersons cooperated in pledging resources and people, and we are working together. There are risks. Undoubtedly the General Studies program will cut into our Liberal Arts enrollment, but in many colleges Liberal Arts has become a dumping ground for students who are floundering — in which case they should be in Developmental Studies — or waiting to get into another program, a good reason why they belong in General Studies. I am beginning to believe that the traditional A.A. transfer program should be an honors, quality program for well-motivated, professionally-oriented students who see an economic or personal advantage in taking their first two years at the community college.

The General Education Movement

I wish to say only a few words on this complex subject that has engendered so much debate and spawned so many review committees and consortia. Quite simply, community colleges have a special stake in General Education since so many of our students never go on to upper division courses. We are — most of us — concerned that our institution offer something more than remedial and occupational skill training to every student who enters the college. What that "something more" should be is the crux of the debate. Humanists should participate in "the search for a common learning" not merely to protect their flank. They should be prepared to give and take, and above all to learn from their colleagues. Having just chaired a General Education Review Committee, I can testify that it is a remarkable, enlightening experience. You sit down with faculty from Math and Science and learn what they think is important. Grudgingly you recognize that your colleague in Civil Technology has been dealing with the History of Transportation for years and that the Health Science teacher is as concerned as you are with values. Gradually you begin to think of the student's total college experience and what humanists can contribute in combination with other disciplines. If your group can agree on a set of General Education aims and objectives, you may be able to swing the faculty around to a new set of distribution requirements or an innovative I-D core. That is a long, hard battle. But even if you fail, there are likely to be curricular spin-offs as you work with your colleagues across department and divisional lines and as new ideas and concepts

emerge. Humanists should participate in the General Education Movement not merely to increase enrollment in their classes – though such participation may do so – but in order to reenforce their contribution to the total college mission.

The Instructor's Role

I have listed five or six trends in curriculum which I hope to explore in depth with you at the Planning Workshop, but so far I have said little about the individual instructor. Obviously instructors are the key to the success or failure of new strategies, and many humanities teachers have become discouraged or, what's worse, brainwashed. When I worked at the Center for the Study of Community Colleges, Dr. Cohen had just completed a national survey of the attitudes of humanities instructors in which they were asked what they thought a major purpose of the community college at which they worked should be. Thirty-seven percent of the faculty teaching art, literature, music, and the like answered occupational education. That is a discouraging response. There were other statistics indicating that too many humanities people were teaching "the discipline" narrowly and that too few were reading educational journals and "keeping up" with instructional methodology.

On the other hand, my own experience with the Center, and from independent visits to community colleges, belie the statistics. In isolated pockets where the humanities were flourishing or holding their own, I found that in most cases individual instructors were making the difference. I think of a California French teacher who combined his cinema expertise with language, devised a whole new way of teaching vocabulary and syntax through films, and quadrupled his enrollment. Or a Midwest literature instructor who teamed with a biologist for an I-D course; their magnetic personalities and choice of exciting materials drew students from every segment of the college.

Of course, state influences, budgetary considerations, and realities of the job market impinge on curriculum. But individuals *do* make a difference and our staff development efforts must encourage flexibility and adaptability. Innovation in curriculum call for a new kind of humanities instructor. Given a supportive institutional environment and instructors who are willing to explore new directions and change old habits, I remain optimistic about the future of humanities in community colleges.

Community Forums: A Boost for the Humanities

Diane U. Eisenberg

Interest in the humanities is being revitalized at community and junior colleges through community outreach programs with several new twists. The programs that are being offered are community forums and town meetings. Initially, there appears to be nothing new about that. Community colleges have been holding public forums for years. In fact, the recent attention being given community forums at community colleges can be traced to the hundreds of town meetings held by community colleges during the Bicentennial as part of the American Issues Forum. As a result of that experience, however, and a series of projects that followed, conducted from 1977 to the present by the American Association of Community and Junior Colleges with funding from the National Endowment for the Humanities, community forum programs at many community colleges have taken on a new look:

- The community forums have become *humanities-focused* forums.
- The community forums are being linked directly to media programs that are similarly *humanities-focused*.
- The community forum programs include a host of related *humanities-focused* events in cooperation with other community groups.

In essence, the humanities are central to this entire community program — public forums, the newspaper, television and radio components that run concurrently, and the full spectrum of related events that take place at libraries, museums, and other community institutions.

A Humanities-focused Community Forum Demonstration

The notion of melding the community forum and its related events with the humanities through the media was at the heart of a national humanities demonstration program conducted by AACJC with funding from NEH during the fall of 1977 and the spring of 1978. Eleven community colleges participated in the program by developing model community forum programs based upon articles and supplementary materials prepared by distinguished humanists for Courses by Newspaper (CbN), an NEH funded program at University Extension, University of California, San Diego. Courses by Newspaper presents education programs that combine the resources of the nation's newspapers and institutions of higher learning. Each semester, a series of fifteen articles appears in newspapers across the country to

Diane U. Eisenberg, Director, Community Forums Office, American Association of Community and Junior Colleges.

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serve as the basis for credit and non-credit courses offered at two-year and four-year colleges and universities.

AACJC's community forum demonstration program added a new dimension to Courses by Newspaper. The weekly articles provided program planners with an existing humanities resource that was readily available to forum attendees. The newspaper articles read in advance of each forum stimulated interest and enhanced the participants' understanding of the contemporary issues to be discussed.

In addition to demonstrating an extended and creative role of the media — in this case, newspapers — as enrichment for community discussion, objectives for the participating colleges included:

- to show that community and junior colleges, working with others, could provide through community forums innovative and attractive humanities programs for their communities;
- to demonstrate the relevance and increased understanding that the humanities could bring to today's problems through non-partisan, informed discussion . . . the kind of discussion that seeks to clarify the value questions that underlie so many of today's perplexing issues;
- to develop replicable humanities-focused community forum models for sharing with community colleges and other institutions.

The participating colleges began planning their programs three months before the first forum was to take place. They worked with specially formed community advisory committees, co-sponsoring organizations, humanities faculty and the local media to prepare series of regularly scheduled humanities-focused community forums and related events on the Courses by Newspaper themes and topics.

Each community forum began with an informational presentation such as a lecture, a panel, a debate, a dramatization, a film or a radio or television broadcast. This portion of the forum was followed by a discussion period, a time for expressing and sharing ideas, led by members of the community and the humanities faculty. Forum attendees were advised to read the CbN article in their local newspapers. At some events copies of the relevant articles were distributed for easy reference. The forums were free, open to the public and co-sponsored by community service groups, libraries, local media and other interested community organizations and agencies. In addition to the series of public forums, other humanities-focused community events, activities and resources were identified and publicized by the community college forum directors; among these were library exhibits, film series, speaker bureaus and festivals, all on the forum issue. These complementary events contributed to the vitality of the program by drawing attention to and reinforcing the themes of the forums. They extended opportunities for citizen participation, thereby enriching the public dialogue.

Sharing the Results at Community Forum Workshops

In the fall of 1978 and the spring of 1979, following the demonstration program, the participating colleges shared their experiences — what worked as well as what did not work — with community college colleagues at a series of eight two-day regional Community Forum Workshops. The workshops were conducted by

AACJC and hosted by the participating colleges, with funds from NEH. Each workshop included an actual community forum. The forum topics and formats differed at each workshop. Among the memorable workshop forums was one conducted by the Tarrant County Junior College District, Fort Worth, Texas entitled "Man's Confrontation with Death." The forum, tied to the Course by Newspaper entitled "Death and Dying," was preceded by a tour of the Pompeii '79 exhibit, a fitting related event. At the outset of the forum an abbreviated dramatic presentation of "The Shadow Box," a play by Michael Cristofer, was performed, followed by a panel of reactors that included a philosopher, a theologian, a sociologist, and a professor of literature. A discussion period, which many in the audience felt was too short, concluded the evening event.

Another fine forum model was presented as part of the Community Forum Workshop hosted by Tacoma Community College (Washington). Seven co-sponsors, including a television station, a newspaper, a library and a university, joined Tacoma Community College to present the forum. Also linked to the Death and Dying course: the forum was entitled "The Moral Dilemmas of Death: Is Life Prolonged Unnessarily Through Technology?" It was taped for statewide television broadcast in conjunction with statewide forums in local communities sponsored by community colleges. The moderator was a humanist, as was the featured speaker who had served as national academic coordinator of the Death and Dying course. Panelists included two philosophers, a psychologist and the president of a funeral home. This forum was satisfying in great measure because of the extraordinary skill with which the moderator assured, with appropriate questioning, that each panelist drew for responses upon his humanities background.

Other highlights of the eight Community Forum Workshops were sessions with titles such as "A Humanistic Approach to Community Forum Topics," "Involving Local Media in Community Forums," and "Involving Humanists as Forum Moderators and Presenters." Each workshop also included a session on funding forums that was led by directors of the state humanities councils. Several of the demonstration programs had been co-funded by AACJC and state humanities councils. Programs for the public in which issues are addressed from the humanistic perspective are a primary concern of these councils. Thus their resources, both financial and programmatic, available to the participating college from the planning period through the forum, greatly enriched the substantive quality of the entire forum series. It is encouraging to note that one outgrowth of the demonstration program and the follow-up series of workshops has been an increase in working relationships between community colleges and their state humanities councils on community forum programs and other humanities programs.

A Nationwide Humanities-focused Forum on the Energy Issue

The national demonstration program and the workshop series, both having stressed the importance of bringing the humanistic perspective to public discussion of pressing contemporary issues, paved the way for a major community forum program now in the developmental stage. Many of the cadre of five to six hundred community college representatives who either participated in the demonstrations or received training in conducting humanities-focused community forums at the

workshops, along with their counterparts at other institutions, are presently gearing up to provide a new community forum program for their communities. AACJC, twelve national participating organizations, ten regional coordinating colleges and hundreds of local participating colleges are conducting a nationwide dialogue entitled "Energy and The Way We Live: A National Issues Forum." The program, funded by NEH and the U.S. Department of Energy, takes place over a ten-week period during February, March and April, 1980.

The upcoming community forum program is based on a Calendar of Issues developed by a panel of humanist scholars. The questions raised within the Calendar for nationwide debate are humanistic questions, questions about the ramifications that the energy situation, past and present and future, has for our quality of life — the way we live — questions that can best be addressed by historians, philosophers, professors of literature and other humanists, those who have made the study of human experiences, and in particular the American experience, their life's work. Through humanities-focused community forums, led in each community by community colleges, the humanities and their practitioners will be brought into the nation's energy debate. The energy forum, complemented by a variety of media programs and related community events, will comprise a comprehensive, cohesive community outreach program in which the humanities play a central role.

The Humanities Faculty and Community Forums

As part of the national demonstration program and the subsequent forum programs on community college campuses, members of the humanities faculty have been involved in all aspects of the program from the earliest planning stages through the evaluation processes. They serve as:

- members of specially formed community advisory committees to guide forum programs
- resource persons to identify issues and questions during the forum planning stage
- key speakers during the informational portion of the forum
- panelists and moderators
- speaker bureau members, available to address community groups on forum-related issues
- members of the audience forewarned and prepared with pertinent questions and reactions
- explicators of films and books at forum-related community activities
- round-table discussion leaders
- authors of local newspaper articles on forum topics
- participants in local television or radio forums.

This listing is by no means inclusive; the possibilities, apparently unlimited, seem to be tied to the creativity of the forum planners. At Black Hawk College in Moline, Illinois, responsibility for an entire town meeting series on Crime and Justice in America was assumed by the College's faculty in the humanities with leadership from

a full-time project director drawn from the Department of English. Each of the town meetings was moderated by a member of the humanities faculty; planning sessions relied heavily upon the experience and advice of faculty humanists; a distinctive series of local newspaper articles accompanying and paralleling the nationally prepared Courses by Newspaper articles was the result of faculty efforts; and members of the humanities faculty participated on local radio and television programs to publicize the forum series. According to the project director, "Our experience with this forum series reaffirmed my strong conviction that a study of the humanities is relevant and that there is a great potential from those trained in the humanities to serve as catalysts for community discussion and change."

Muskegon Community College, for a forum series on "Popular Culture: Mirror of American Life," drew forum presenters from the humanities faculty of seven colleges and universities, all members of an existing consortium that shared resources to co-sponsor a regional community forum program. With leadership from Muskegon Community College, each member of the consortium hosted one in the series of six forums, drawing upon its own humanities faculty as well as faculty from the other institutions. The humanists either moderated, made short formal presentations, served on a reaction panel or led the open discussions that followed. An entire community lecture series, staffed by the humanities faculty, ran concurrently with a series of Crime and Justice forum programs at Coastline Community College. In preparation for the upcoming series of energy forums, a group of visiting writers/humanists with experience in addressing energy issues has been invited to Indian Valley Colleges in Navato, California for two puposes: the visitors will serve as lecturers for a journalism course and also as presenters at the concurrent community forum program on energy.

Humanities-focused Media Programs as Forum Resources

In addition to linking forums and other community outreach programs to newspaper series, forum planners at community colleges are using humanities-focused television and radio programs as resources for their programs. Forum participants have gathered in community locations to view "Roots," "The Long Search," "The Ascent of Man" or the Shakespeare series and then contributed their views and raised questions during the follow-up discussion session led by a member of the humanities faculty. In some cases the nationally prepared media programs are viewed either before or after a related community forum as enrichment or reinforcement resources.

Series of radio programs on Courses by Newspaper topics, prepared semi-annually by National Public Radio, have also served as stimulus, background and follow-up for community forums. Usually available on audio tapes, provocative excerpts from these programs have served as the informational portion of a forum when lack of funds or other circumstances have kept a "live" humanist from participating. "Listeners' Guides" complete the package.

This fall, for the first time, forum planners can tie community forums to both Courses by Newspaper and a television series. The BBC series "Connections," airing over public television and directly related to the Course by Newspaper of the same name, will foster community discussion in hundreds of communities. Some colleges have been experimenting with locally produced television and radio programs that

address public issues from the humanistic perspective. They look to local media for forum promotion as well. By involving the local media from the outset as co-sponsors of a forum series, they find that good cooperation comes rather automatically.

Local television forums for statewide access over public television has worked well in Washington State, where key speakers such as Governor Dixie Lee Ray and Senator Henry Jackson made actual presentations to which faculty humanists reacted. At Delgado College (Louisiana), WVUE-TV produced a program to introduce a Crime and Justice forum series that included a segment of person-on-the street interviews, conversations with several state Supreme Court justices, interviews with the college's forum planners and a call-in component. A nine-hour telethon entitled "Energy Forum Expo" is being produced by WTBS, the Atlanta "superstation," to kickoff AACJC's nationwide humanities-focused energy forum program. A panel of humanists from two and four-year colleges is guiding the program's development.

Community forums at which pressing issues are addressed from the perspectives of the humanities, and media programs in which the humanities have been central to their preparation, are natural partners; each reinforces and extends the other's reach. Together they provide the public with a logical and cohesive educational experience.

Other Humanities-focused Related Events

A full-fledged community forum program includes, along with the series of public forums and the direct link to national or local media, a set of related community events, activities and resources, all on the same forum theme. Each additional activity helps to focus community attention on the topic to be addressed, provides more avenues for participation as well as opportunities to consider aspects of the overall topic not raised at the forum or town meeting. During the community forum demonstration program, the related activities provided a myriad of opportunities for the involvement of faculty humanists. As a part of Keystone Junior College's (Pennsylvania) forum program, humanists led follow-up discussions at local libraries. An all-day Popular Culture College Fair at the Fort Worth Museum of Art featured twenty-five presentations by humanists on the effects of popular culture and the media on our lives. The Fair was presented by the Tarrant County Junior College District as a related activity for the Popular Culture forum series. A theatrical presentation of scenes from plays on Crime and Justice themes was offered by a local group of thespians in conjunction with Johnson County Community College's (Kansas) forum series.

Other activities and resources, such as film series, travelling exhibits, videotapes of forum highlights, Spanish translations of the CbN articles, workshops, demonstrations and library displays were initiated by the colleges but implemented by the forums' co-sponsoring organizations. Each of the events involved humanists and humanities materials; the colleges, having taken the lead in their communities in developing the forum program, established the humanities focus as a ground-rule. This was reinforced by the close link to media programs in the humanities. Similarly, each of the related activities now being planned to complement the energy forums will be a humanities program because it will be directly tied to the Calendar of Issues, a basic humanities document that serves as a common agenda for all participants.

Renewing Interest in the Humanities through Forums

The colleges that have been providing community forums with a humanities focus are finding an increased awareness in their communities of the special contribution that the humanities offer to citizen understanding of today's problems. Community groups are more frequently looking to the colleges for humanists and other humanities resources for their own public programs. As faculty humanists move out into the community in response to these requests, they become better known and begin to generate students for the courses they offer at the college. Several colleges have offered new humanities courses as the result of community interest engendered by a particular forum topic.

Admittedly, humanities-focused community forums as public service activities, free and open to the public, do not bring in dollars. But the principle of "delayed gratification" operates in that all of the promotion that goes into a community forum program brings the college and its humanities resources to the attention of the community. The forums provide the college unlimited new relationships with co-sponsoring organizations, advisory committee members, local media and the general public. The forum program can, in this sense, be perceived as a marketing tool with the benefits reaped in the form of increased enrollments during succeeding semesters. The director of the statewide Tacoma Community College demonstration forum program concluded that "The community forum goals and processes created a breakthrough for Washington's community colleges in their efforts to be a part of the communities they serve. Citizen discussion of vital issues along with the support of newspapers and other media enhances public awareness that the community college can serve them in a new and positive way." James Gollattscheck, president of Valencia Community College, maintains that humanities-focused forums "have proven to be an effective way getting people in the community involved in a participatory process which shapes the quality of their lives."

By presenting community outreach programs that enable citizens to consider complex contemporary issues informed by the perspectives of the humanities, community colleges are providing a valuable lifelong education experience for their communities. And at the same time, they are giving a boost to the humanities in general, and specifically to their own humanities departments.

Strengthening Humanities in Community Colleges through the Development of Support at County, State, and National Levels

Brent M. Johnson

Decline of Liberal Arts

There has been a growing trend to view education *only* in terms of its immediate and measurable results. Some of the consequences of education are subtle and cannot be assessed through grades, income, or degrees. The problem lies in an attitude that things not immediately measurable are not worthy of investment. Evidence of such a trend can be seen in attempts to find specific learning objectives for every educational outcome. Maryland House Joint Resolution 119 requests that agencies submit a statistical summary with their budgets. The summary should show "measures of program output and cost, such as (a) members or persons served or units produced; (b) cost per person or cost per unit." Many journals have reported cost benefit analyses, studying how much more a person can expect to earn with increasing education.

The view that *all* education must have tangible and instant results runs counter to much traditional wisdom. Education has roots in helping persons to find meaning in their lives, in uplifiting and ennobling the human spirit, and in searching for truth. Such an argument should not be confused with "learning for learning's sake." An education with stress on values and ideas gives content and direction to the decisions of daily life. A vision of education which is merely oriented to that which can be seen and measured today robs people of that only education can offer.

Identifying the decline of liberal arts as a problem does not constitute an attack on vocational education. Liberal education must be blended with technical education so that people will find not merely jobs but meaningful work. Data Processing graduates must be able to do more than write a computer program; Nursing graduates must be able to do more than take a pulse. Each must know how to act with wisdom and responsibility in the society. The programmer may face issues of personal privacy and the nurse may face issues of medical ethics. If education is to contribute to improving the quality of life, education must move beyond outcomes that are immediately immeasurable.

Financial Squeeze

Conditions which tend to increase college expenditures are more dominant than conditions which increase income. Pressures for increased expenses result from (a) higher costs for energy; (b) low employee turnover (moving more persons to.

rent M. Johnson, Executive Director, State Board for Community Colleges, Maryland

higher ranks); (c) the demand for higher wages; and (d) the labor-intensive nature of colleges with about 80 percent of expenses going for compensation. Factors that inhibit increases in income include (a) a decline in the number of high school graduates; (b) an increase in the proportion of older citizens and slower overall population growth (in Maryland slowing the growth of tax collection); and (c) a desire among some citizens to support more "basic" services, such as fire, police, and sanitation.

Enrollment has begun to stabilize during a period of increasing expenses. With State aid tied to a formula and local governments pressed for funds, most colleges have been increasing the only remaining traditional revenue source: tuition. However, this is only a short-range solution since continued increases could work against the commitment of the states to equal access. Faced with a sudden financial squeeze, many colleges in many states have experienced layoffs that damaged the morale and productivity of the institution. There is a need to assess the nature of the financial squeeze in time to prevent precipitous choices and to minimize effects of the squeeze on students, faculty, and staff.

Strategies for Support

Community colleges should fare significantly better than four-year public colleges and four-year private colleges through the mid-to-late 1980's. Several factors contribute to this assessment. First, the community colleges are multi-mission institutions offering not only liberal arts and science transfer programs but also occupational-technical programs and continuing education/community services programs. This gives the community colleges a broad based mission as opposed to the traditional four-year liberal arts oriented colleges and universities. (It is ironic that for many years the community colleges spent most of their energy attempting to emulate their four-year cousins and now four-year colleges are moving toward the introduction of community services/occupational programs offered by community colleges.)

Community colleges are also fortunate to be commuter institutions with relatively low tuition rates which make them extremely attractive in tough economic times. And finally, the record of community college student success upon transfer to four year colleges has largely dispelled fears that community college students do not gain as high quality education as they might at a four-year school. But these pluses do not mean that everything will come up roses for community colleges through the 1980's, particularly in the humanities. First-time, full-time enrollments are certain to continue to decline in the 1980's and the 1990's. Since these are traditionally high school graduates enrolling in transfer programs, the area to be hardest hit will likely be the arts and sciences. As was indicated earlier, there is also the factor of key societal leaders demanding programs in technical areas to increase the skill level of America's labor force. These individual views generally run counteractive to the creative discipline required in the pursuit of knowledge in literature, drama, and other similar subject areas. Since community college administrators are generally more attuned to political pressures, the inclination is generally to support a programmatic shift toward technical education, particularly since enrollment potential is higher in that area.

Therefore, faculty members in the humanities will bear the brunt of the burden in convincing administrators and political leaders of the worth of their courses. Since community colleges are generally local institutions rooted deep in the communities which they serve, the problem of influencing local political leaders and college boards and administrators is a little easier for community college faculties. The fact that an association for humanities has been initiated should assist in the development of local chapters on community college campuses to discuss specific issues and problems which are particularly relevant to individual campuses.

Predictions for the 1980's and Specific Suggestions

1. *In the 1980's there will be a reduction in force of at least 20 percent of the community college faculty currently teaching in the humanities area.*

Suggested Solution

Faculty in the humanities should consider developing legitimate and well-structured courses offered for noncredit, particularly in those states where reimbursement is made for such courses. These noncredit courses will attract older citizens who are interested in learning and exploring for knowledge, not in accumulating credits or credentials. In those states where such courses are not eligible for funding, the Association should lead a concerted effort at the local and state level to gain such funding approval.

2. *Through the 1980's I predict there will be significantly greater emphasis placed on the development of technical training programs.*

Suggested Solution

Professors in the humanities should encourage, not discourage, such development. They should also urge college administrators of the necessity to expose students in these programs to the liberal arts. Faculty should also develop flexibility in course content so as to arouse the interests of such students rather than trying to have the course required and "shove it down the student's throat." Courses should be humanistically oriented and based upon accumulated knowledge but should be carefully structured to meet the needs of students in a changing society. Faculty should remember that the greatest challenge of teaching is to provide an incentive for the student with the desire to learn. Humanities professors should become actively involved with local business and industrial leaders and governmental community development agencies and, particularly, should develop a strong working relationship with members of the boards of trustees and administrators. Faculty should avoid at all cost being cast into an adversary relationship with boards of trustees or administrators. It is very difficult to win any battle under a "we versus they" situation.

3. *Employers will require improved thinking and writing skills from their employees.*

Suggested Solution

The concept that leaders in business and industry only want to hire narrowly trained and specialized employees is largely fallacious. Sophisticated systems

development and emerging technological advances have outstripped traditional management theories utilized in business and industry. A tremendous market exists for courses based in the humanities which can integrate philosophy, logic, and thought development woven together into a fabric, which will transcend the material of a prior age. To put it bluntly, the humanities professors must rethink the very purpose for their existence in the face of potential extinction. Societal and environmental conditions are changing at a geometric pace and the Darwinian ethic may well be the order of the 1980's. It would be tragic to see humanists become twentieth century dinosaurs.

Participants
Community College Humanities Association
National Planning Workshop, October 19, 1979

James M. Banner, Jr.
Chairman, American Association for
the Advancement of the Humanities
918 16th Street, N.W., Suite 604
Washington, D.C. 20006

Richard Beauchamp
Department of Philosophy & Theology
Thomas Nelson Community College
P.O. Box 9407
Hampton, Virginia 23670

Richard L. Bernardi
Dean, Liberal Arts and Sciences
Rock Valley College
3301 North Mulford Road
Rockford, Illinois 61101

Margaret B. Boegeman
Department of English
Cypress College
9200 Valley View Street
Cypress, California 90630

Robert M. Boland
Department of Theatre Arts
Berkshire Community College
West Street
Pittsfield, Massachusetts 01201

Curt W. Buchholtz
Department of History
Arapahoe Community College
5900 South Santa Fe
Littleton, Colorado 80120

Charles Buckalew
Department of Philosophy
Lorain County Community College
1005 N. Abbe Road
Elyria, Ohio 44035

Harold Cantor
Head, English-Humanities Department
Mohawk Valley Community College
1101 Sherman Drive
Utica, New York 13501

Joseph A. Ciummo
Assistant Dean of Instruction
Arts and Humanities
Community College of Allegheny County
Allegheny Campus
808 Ridge Avenue
Pittsburgh, Pennsylvania 15212

Judith Clark
Department of English
University of Wisconsin Center
Washington County Campus
400 University Drive
West Bend, Wisconsin 53095

Arthur M. Cohen
President, Center for the Study
of Community Colleges
1047 Gayley Avenue, Suite 205
Los Angeles, California 90024

George A. Colburn
Project Director
Courses by Newspaper
Q-056
La Jolla, California 92093

Jonathan Daube
President
Berkshire Community College
Pittsfield, Massachusetts 01201

Robert J. Dietz
Department of Humanities
Olympic College
16th and Chester
Bremerton, Washington 98310

Anita Eagle
Mid-Career Fellowship Program
Department of History
Princeton University
Princeton, New Jersey 08540

Kathy Earley
Department of English
Middlesex County College
Edison, New Jersey 08817

Diane Eisenberg
Director, Community Forums Office
American Association of Community and Junior Colleges
One Dupont Circle, N.W., Suite 410
Washington, D.C. 20036

Sondra Fishinger
Department of Humanities
Union County Technical Institute
1776 Raritan Road
Scotch Plains, New Jersey 07076

Edward Forman
Department of English
Community College of Philadelphia
34 S. 11th Street
Philadelphia, Pennsylvania 19107

Cynthia W. Frey
Program Officer
Educational Programs
National Endowment for the Humanities
Washington, D.C. 20506

Enid Friedman
Department of English
Essex County College
303 University Avenue
Newark, New Jersey 07102

James Friel
Department of Philosophy
SUNY at Farmingdale
Farmingdale, New York 11735

Robert Greenblatt
Department of History and Government
Massachusetts Bay Community College
Wellesley, Massachusetts 02181

Melvin Hammarberg
Department of American Civilization
University of Pennsylvania
301 A College Hall
Philadelphia, Pennsylvania 19174

Thomas Ireland
Department of English
Delgado College
615 City Park Avenue
New Orleans, Louisiana 70119

Brent Johnson
Executive Director
State Board for Community Colleges
16 Francis Street
Annapolis, Maryland 21401

Landon Kirchner
Director, Humanities and Social Sciences
Johnson County Community College
College Boulevard at Quivira Road
Overland Park, Kansas 66211

Daniel J. LaVista
Chairperson, Language & Humanities
Lorain County Community College
1005 N. Abbe Road
Elyria, Ohio 44035

David Levin
Department of History
Mercer County College
1200 Old Trenton Road
Trenton, New Jersey 08690

Robert A. Markoff
Dean of Liberal Arts & Business
Union College
1033 Springfield Avenue
Cranford, New Jersey 07016

Myron A. Marty
Department of History
St. Louis Community College
3400 Pershall Road
St. Louis, Missouri 63135

Edyth Marvin
Department of Fine Arts
County College of Morris
Dover, New Jersey 07801

Sabra Meservey
Executive Dean
Dutchess Community College
Poughkeepsie, New York 12601

Gloria Monteiro
Dean of Humanities
Montgomery College
Takoma Park, Maryland 20012

Gwendel Mulkey
Chairman, Department of Drama
Tarrant County Junior College
5301 Campus Drive
Fort Worth, Texas 76119

Bonnie Nelson
Department of Philosophy
Glendale Community College
6000 West Olive Avenue
Glendale, Arizona 85302

Lennis Polnac
Chairman, Division of Humanities
Austin Community College
P.O. Box 2165
Austin, Texas 78768

James Quinn
Department of Fine Arts
Loop College
Chicago City College
64 E. Lake Street
Chicago, Illinois 60601

Theodore K. Rabb
Department of History & Director,
Mid-Career Fellowship Program
Princeton University
Princeton, New Jersey 08540

Anne Rassweiler
Assistant Director
CCHA Grant Program
Union College
Cranford, New Jersey 07016

Martha C. Reubert
Department of Humanities
Tri-County Technical College
P.O. Box 587
Pendleton, South Carolina 29670

Gerald L. Reidling
Chairman, Division of Humanities
Jefferson Community College
109 East Broadway
Louisville, Kentucky 40202

Charles Roberts
Cluster Manager
Valencia Community College
P.O. Box 3028
Orlando, Florida 32802

J. Louis Schlegel, III
Chairman, Humanities Department
Valencia Community College, West Campus
1800 South Kirkman Road
Orlando, Florida 32811

Donald D. Schmeltekopf
Department of Philosophy
Union College
1033 Springfield Avenue
Cranford, New Jersey 07016

Evelyn Shields
Department of Speech
Delta College
University Center, Michigan 48710

Thomas Stark
Department of Humanities
Loop College
Chicago City Colleges
Chicago, Illinois 60601

Joan Thureson
Department of Philosophy
El Camino College
Torrance, California 90500

Olga Torres de Javier
Project Director
National Endowment for the Humanities
Puerto Rico Junior College
Apartado AE, Rio Piedras
Puerto Rico 00928

Nancy Woodard
Department of English
Delta College
University Center, Michigan 48710

George Zirnite
Department of English
Union College
Cranford, New Jersey 07016

CONFERENCE REPORT

Opening Address:

Challenges before the Humanities

James M. Banner, Jr.

It is an honor and a pleasure to be with you today and to be here among those with whom I have worked before — not only Saul Orkin and Donald Schmeltekopf, who have been my associates in educational endeavors during the past few years — but all of you, among whom I received my baptism as a teacher of history. It was as an instructor in western civilization at the Bronx Community College, then a young institution, almost twenty years ago, that I first learned to stand before a group of students — in this case, students whose instructor knew scarcely more than they about the fertile crescent, Duns Scotus, and the causes of the Thirty Years' War — and try to explore with them the significance of the past. It was there that, under strict regulations governing teacher evaluation, I received the first and only detailed review of my abilities as a classroom instructor *from other teachers* that I have ever been privileged to receive. And it was there that I first felt the excitement, the challenge, the frustrations, and the satisfactions of teaching the students who are yours.

I am here today in part as the representative of the American Association for the Advancement of the Humanities, an organization which launched its activities less than 10 months ago. Thus it is that a very young child greets the birth of a newborn babe, the Community College Humanities Association. We are youths together, and it is as youths that we should see the world afresh. It is as youths that we will be looked upon as bantling brats, and so it is as youths that we must confront inertia, embolden ourselves, and create new centers of energy in the world around us.

We are coming to the end of an era in the history of the humanities in the United States. Since the Second World War, we have known a prosperity of spirit, opportunity, and resources unparalleled in the history of western culture. Never before have so many people been able to devote themselves so freely and securely to the pursuit of the humanities — as teachers, scholars, and writers. During that era, our colleges and universities grew in numbers and expanded in size. There, the humanities continued — as they had for centuries — to find a secure refuge. Students flocked to us. They sought to learn. Knowledge increased, and the production and dissemination of scholarship was widely supported. Indeed, probably never before did knowledge — if not wisdom — in the humanities expand so rapidly and produce such extraordinary and brilliant explorations of the human condition.

James M. Banner, Jr., Chairman, American Association for the Advancement of the Humanities

That era is now coming to a close — as we all know. Enrollments are falling. Vocationalism is in the saddle. Funds are depleted. Talented young people turn away from teaching and scholarship — perhaps even from the life of the mind itself. We hear of a "lost generation" of scholars. Morale among us — confidence in our calling — declines. The voice of Jeremiah is heard in the land. Calamity Jane is in her element.

With the end of such an era often comes confusion and uncertainty. So we should not be surprised that the world of the humanities seems unmoored and its citizens adrift. The question is: What are we to do? How — in what spirit — are we to confront the altered circumstances of the humanities?

Many are urging that we husband existing resources for the defense of past ways — indeed, that we husband past ways themselves as the surest means to preserve the humanities. There is much to preserve: the contents of the classic liberal arts education, the great institutions of learning, the sanctity of academic expression.

Yet every effort has its season, every season its distinctive requirements. One maintains the past but builds the future. What we have accomplished during more than a quarter century must endure, and we must bend every effort to preserve it. No one can tolerate the deterioration of our libraries, the decline in our students' skills and opportunities, the pinched and crabbed attitudes of vocationalism, the prospects of a lessening in the quality and amount of scholarship. To preserve the achievements of twenty-five years is merely to do our work — as professionals and as humanists.

But what, after all, are the humanities? They are interlaced fields of knowledge and inquiry which allow us to understand and bear the human condition, which link us imaginatively with the whole of creation through an educated capacity to think and evaluate and understand human life. And who is to say that we have discovered all the ways to pursue the humanities and to lead others to pursue them? Who is to say that everything we have done in the past is the way to this pursuit regardless of circumstances? Are we — whose lives are devoted to a study of, and the transmission to others of the knowledge of, the particular, the distinctive, the changing elements of human life — are we going to agree that what we have enjoyed is all that there can be, that the humanities can be pursued and encouraged in so many ways and no others?

We have entered a new era. It will be a difficult one. Its lines and shape are indistinct. But it must be a season of hope and of achievement — not for ourselves alone but for the humanities. It must, above all, be a season in which, to use Lincoln's words, we "disenthrall ourselves." We must make of new problems new opportunities. And we must solve those problems — even if it means, as Freud once said of those who find solutions to difficult problems, we disturb the sleep of mankind.

Though many would have it otherwise, the stirrings of new initiatives are already felt. The sleep of some is fitful. Departures from the customary way of doing things are to be seen. The Jeremiahs, as they have often been in our history, are overlooking the reservoir of ideas and inventiveness with which we are equipped. Consider the following:

(1) In the past year, we have gained, in the National Humanities Center, an institute for advanced study in the humanities.

(2) A national commission on the humanities is examining, with a thoroughness and range never before witnessed in the humanities, the condition, prospects, and needs in all dimensions of the humanities.

(3) A bold attempt to secure from Congress a federal charter and permanent endowment for the American Council of Learned Societies is underway.

(4) A national membership organization, the American Association for the Advancement of the Humanities, designed to bring together all humanists — from all fields, all types of work, and all places of work — has at last become a reality.

(5) And, today, humanists in the nation's community colleges are convening for the first time in a national organization.

And yet many among us declare that the time of reckoning for the humanities is here. What do they mean? What validity is there for their fears — now that we are at last filling in the institutional structure of the humanities in the United States?

They mean, I believe, two things: first, that we have been outdistanced by others and, second, that, despite the new initiatives which we are witnessing, we lack the collective resources — perhaps even the generosity of vision — which is required if we are to see the humanities through the tests ahead. It is our special responsibility to show that they are mistaken.

To do so, however, we must alter our ways — not so much as teachers and scholars, but as professionals. Work in the humanities is by necessity individualistic. The glory of humanistic activity is individual achievement. We carry out our research alone and write in solitary circumstances. We teach in a crowd, but when teaching we are largely independent of our colleagues. These conditions are intrinsic to endeavor in the humanities. We have made our peace with them, and we should honor them.

And yet we have made of individualism not only a glory but also a burden. We may complain about the ingratitude of the world toward the humanities, about our unsung attainments, about the pressures that seem remorselessly to face us; but we complain without justification until we try to lift that burden from our shoulders — until we get our own house in order and alter our own perspectives and attitudes.

It is essential that, in the remaining years of the century, we create a new unity of purpose and that a solidarity of effort begin to replace our go-it-alone ways. Humanists in every field, in every kind of institution, in every kind of endeavor must come together to invigorate the humanities. Whether they be school teachers or research professors, historians in government or musicologists in banks, deans of instruction or freelance writers and scholars: all who participate in and share a concern for the humanities must link themselves more effectively. We need a new partnership in the humanities.

Many of the resources are there — more than anywhere else on earth — resources of numbers, learning, experience, inventiveness, and, now, organization. No one can validly argue that we lack the ability and capacity to face the challenges before the humanities. That requires ignoring the National Endowment for the Humanities, the American Council of Learned Societies, the National Humanities Center, the American Association for the Advancement of the Humanities, and the

Community College Humanities Association. If we lack anything, we lack will. We must summon that will.

We meet this morning to mark the inauguration of an organization which is the product of its founders' wit and will. It has great promise. And it takes life none too soon. At the community colleges, you face difficulties as great as those faced anywhere, if not more so. The decline of basic skills, the inroads of vocationalism, the ceaseless demands of the surrounding communities make your tasks especially demanding — and especialy critical, the more so because you have chosen to be educators in the United States.

You choose to be professionals at one of the crossroads of democracy and culture. You must instill basic skills, knowledge, and learning in those for whom the life of the mind may often be distant and difficult to sustain. In a society that cries out for a brake on technology-run-rampant and for a deeper understanding of science, you face young people whose ideals of achievement are often calibrated to the possession of goods. When you wish to teach of history or literature, the environing society presses you to offer instruction in sociology or computer languages.

Many of you have discussed, at yesterday's conference and elsewhere, specific aspects of the problems which the humanities in the community colleges face and efforts that are underway to meet them. You will be exploring these issues again today. As you do so, remember that your difficulties and opportunities are shared by all of us in the humanities. What you undertake will affect all sectors of the humanities — and, if the rest of us are attentive, will show us, too, what we might endeavor. Take satisfaction, also, in the fact that you have convened together at last to promote a common effort in education and learning. That, above all, is what the humanities at the community colleges — and elsewhere — need: a unity of action.

Those who have not faced the challenges you face probably cannot fully comprehend your dedication and skill. If that be so, however, we should all be able to recognize in your commitment and your work the concern we share with you — a determination to enrich human existence and to enlarge the human spirit by leading other minds to contemplate and evaluate their own and others' experience, both now and in the past. This is the contribution which the humanities, above all things, make to life and culture. And it is our devotion to this task that makes all of us — in all fields, types, or places of work — kindred professionals, kindred humanists.

Though dangerously fragmented, the world of the humanities is naturally interrelated. What we need to do is to create a collective purpose and identity, to find ways to express the confidence and conviction which has always been ours. The stakes are high, but so are the opportunities. That the Community College Humanities Association takes shape today is evidence that the humanities are now up to the task of making out of problems opportunities willingly embraced.

I salute this new venture, join with you in it, and wish it good speed.

Report on the Inaugural Conference of the Community College Humanities Association

Saturday, October 20, 1979

Union College, Cranford, NJ

The papers presented in the inaugural Conference of CCHA bear witness to the strength and imaginativeness of community college faculty. A broad range of topics was covered; new, fertile ideas were presented for discussion. Conference participants had a chance to explore their colleagues' work on why and how to teach the humanities as well as an opportunity to present their own original research in their disciplines. The abstracts and summaries which follow constitute a comprehensive selection of the presentations at the Conference. Among the topics which drew widespread interest but which are not represented below were "Grants in the Humanities," presented by Cynthia Frey from the National Endowment for the Humanities and Larry Cohen of Middlesex County College (NJ), and "Humanities in the Business Careers and Professions," by Thomas A. Steele of the American Telephone and Telegraph Company.

Richard A. Beauchamp of Thomas Nelson Community College (VA) specifically addressed many of those issues which prompted the formation of CCHA. We are pleased to reproduce his essay in full.

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Mindful Passion: Mode and Goal of Humanities Teaching

Richard A. Beauchamp

On the campus where I teach, the Humanities Division faces the same set of unsettling problems that has prompted the formation of this national association. Symptomatic of our plight is a single word which, whenever spoken or written with "official" sanction, infallibly sends a shudder down the spines of the humanities faculty. The word is "productivity." It jolts our humanistic sensibilities with the force of an alien missile, fired off, we sometimes imagine, by academic philistines, hell-bent on bludgeoning qualitative endeavors with quantitative instruments. Productivity has become not just one laudable goal among others, but a full syndrome, the predominant and pervasive value in the regnant philosophy of education on our

campus and in our state system. When we hear it, we shudder in the fear that our highest values have no home here.

Emotionally it is a short distance from this fearful shudder to polarization and paranoia. I suspect that all of us have travelled a little way down that road, or at least felt strongly its lure. In our saner moments, however, we know better. We cannot represent the humanities tradition well by crying in our hemlock. The road to a satisfactory future calls for fresh and unembittered thinking about what we stand for and how we are to present our case in the community college setting.

So let's go back to the shudder that signalled our plight and begin our thinking by examining the productivity syndrome. Productivity stands for two related questions: (1) What do humanists produce?, i.e., does their work yield any useful results?, and (2) Are the humanities courses producing their share of full-time-equivalent students (FTE's), i.e., are enough students signing up for our courses to justify our existence? These two questions stem from an attitude that is rampant in the community colleges, namely, that the value of an education can be measured by the dollars it brings in the marketplace. If the humanities cannot produce something that is marketable, then they do not serve the implied purpose of a community college education. Consequently students will not sign up for our courses and we do not then produce our share of the FTE's, which means that we ourselves are an economic liability to the college. When higher education is so tightly allied to marketable skills, all curricula and courses must present themselves at the bar of economic utility.

If this statement of the productivity syndrome represents fairly the challenges we face, then we are in a very awkward situation. We must squawk before we can talk. Humanists traditionally have delighted in rational and open discussion of weighty matters, but we cannot even join the dialogue if someone has put tacks in our seat. The first thing we must do is to protect the conditions of the dialogue. We can give an account of what we do and why only after we have removed the hindrances. So far as I recall, the casual and usually genial gathering of persons for the discussions in Plato's *Dialogues* never established conditions that ruled anyone out. Indeed, the *Symposium* explicitly states that the door to the banquet hall was left open. But if "productivity" is the name of the educational game, then the humanist is bound to protest that the most important issues are already closed. The questions of greatest consequence have all been begged.

For there is an important distinction between education and production. As educators, we do not produce; we educe. Production aims at some defined and quantifiable result; education aims at enlarging the freedom of the mind and spirit. Production deals with things; education deals with people. Now if the distinction between people and things is still important in our world, we must press our distinction between education and production, for only so can the agenda be cleared for all of the appropriate educational issues. After the agenda has become genuinely open, productivity may be admitted somewhere further down as a legitimate concern for the administration of the educational program.

Carrying forward this imaginary dialogue between humanists and proponents of the productivity syndrome, suppose that our opening protest was successful, that our focus on the human value of education was admitted as appropriate. Suppose

further that another question were put to us. A genial engineer (So many of them are!) approaches and says, "What do you people do, anyway?" Gone now is the reference to our product. This question speaks only to our activity. It's a fair question and deserves a fair answer.

The most obvious response is that we conduct classes in all the traditional disciplines of the humanities (art, language, literature, music, philosophy, and religion). Each of those disciplines has its own distinctive skills and a vast body of knowledge. True enough, but hardly satisfactory for our genial engineer. He'll readily admit that there's a lot of that "stuff" to learn, and he may be convinced that we're competent enough to teach it. The issue is, why learn it? What's the value of being able to distinguish Egyptian sculpture from Mesopotamian sculpture, of knowing the difference between Hobbes' view of the social contract and that of Locke? So what?

It won't do to retreat to wise old adages that counsel not to rush in where angels fear to tread. Humanists must risk appearing foolish by attempting to say just why all of our disciplines are humanly valuable. What must be attempted is a phenomenology of the essential work of the humanities, a single phenomenology that applies to all our disciplines. Foolish maybe, but nonetheless necessary. So here goes.

I suggest that there is a common quality that all humanities share. I'm calling it mindful passion. Though this designation is nominative, we most often exhibit it as an act — minding passion. By this I mean the attempt to bring to conceptual clarity whatever order or form we can discern and display in the strong and persistent movements of the human spirit. The humanities focus on all sorts and conditions of commerce, both ways, between passion and form. I refer to such things as the inner drive to express ourselves in language adequate to our inner impulses; the need to narrate the significant tensions that we share and thus display the dramas inherent in personal life. Art and architecture are a tangible record of our impulse to imprint our inwardness on the external world of matter. Philosophy and religion are the traditions formed by a deeply felt need to know the nature and destiny of our existence in the cosmos, and to relate to the Ultimate Power with which we have to do. Music's appeal to the passional stratum of our experience is more immediate and constant than that of the other humanistic disciplines.

All the humanities, then, can be seen as ways in which human beings have brought their passional depths to mind and thence to expression. Bringing form out of passion is a kind of "self-birthing" that is psychologically intense, sometimes extremely so. Robert Frost said that the inner movement is like a melting. "Like a piece of ice on a hot stove, the poem must ride on its own melting."[1] The creative act of an artist, a musician, a thinker, originates at depths that often become evident and always become clearer in retrospect, when the work is formed. In short, the work clarifies some passion; it gives definite shape to some spiritual restlessness.

To study the humanities is to become mindful of the passions that perenially bestir our species and that have left their marks through the centuries of our cultural history. It is to learn of the enormous respository of resources for self-discovery through art, literature, music, philosophy — enough of a spiritual journey for several lifetimes. Indeed, it is precisely this journey of discovery that Fred Hoyle wrote about

as the only version of an afterlife that seemed desirable to him, namely, to experience the consciousness of Shakespeare, Bach, Goethe, and others, *ad seriatim*. The humanities opens up that possibility for us right here and now.

It might be objected that this approach to the humanities, learning from the commerce between passion and form, panders too much to self-absorption, that it is too much like narcissism which we should be countering instead of aiding and abetting. But I believe that there is a decisive difference between narcissism and humanistic self-awareness. When a person discovers, say, in Hume, a skeptical spirit that seems both principled and winsome, and then feels himself identifying with it, discovering an affinity in himself for the skeptical posture, he has found a spiritual comradeship, a vital linkage between himself and another human being at a profound level. Humanistic disciplines do promote self-discovery, but they do this by providing soul-mates, not by egoistic isolation.

It may be further objected that my perspective does not offer any significant differentiation between the humanities and the social sciences, which also are interested in uncovering the springs of human behavior. Obviously psychology and sociology take as their focal interest the dynamics of the self and of groups. But again, there is an important difference. Psychology and the other social sciences strive to be objective, and they do this by adopting a methodology that passes muster as a "science." The object of study is just that, an object, and is described in the third person. The various elements of the psyche are differentiated, labelled, and their typical interrelations are described. Or the correlations between stimulus and response are meticulously catalogued. In the humanities, however, more of the work can be done in the first person. The act of warming up to some lyrical passage of poetry or music involves the student in a personal act that is very much his own, even though it shares common properties with others doing the same thing. Then "catching" the feelings, "sensing" the passional levels that are evoked requires that the student become mindful of his own responses. He is himself in the act of integrating his mind and his feeling with the work. This is a practice of disciplined introspection, of heightened subjectivity. The first person character of self-discovery in the humanities distinguishes it from the more predominantly third person approach of the social sciences.

Before leaving this characterization of humanities study, I'd like to quote one of my students who wrote to me recently from her new home in another state. She was an excellent student who related to the various philosophical perspectives we studied with an unusual intensity. In her letter she related some of the significant personal insights that she has experienced recently from reading Emerson, Thoreau, and Hawthorne. Then she wrote, "It seems I just can't get enough, and though I'm working toward a degree in psychology I'm still not sure where I'm headed, or where I'm going to explode this inner energy that I feel." She has learned to tap her inner energy through the ministration of great souls whose works are still vital, and who still function for her as spiritual midwives.

If the genial engineer were still listening, he might yet put another question to us. "Isn't this discipline of becoming mindful of our passions a kind of luxury? Sure, it sounds like a good idea, but you can't eat mindful passion, and it won't keep you warm in the winter. In the order of our educational priorities, shouldn't the

humanities rank after those disciplines that put bread on the table and keep shelter over our heads?"

This question expresses a widely held viewpoint. In response, I want to present two arguments for the practical importance of the humanities: the moral argument and the anti-stagnation argument. They are intended to show that poverty of mind and spirit can be more debilitating and dangerous than poverty of purse, and that consequently the humanities are essential to our work at the community college.

The moral argument takes its cue from the work of Stanley Milgram at Yale University. Milgram set up laboratory situations in which middle class people were torn between, on the one hand, their desire to obey the instructions of a scientist directing them in an experiment, and on the other hand, their inner discomfort and resistance to following orders that caused them to inflict pain on another human being.

> Stark authority was pitted against the subjects' strongest moral imperative against hurting others, and, with the subjects' ears ringing with the screams of their victims, authority won more often than not. The extreme willingness of adults to go to almost any lengths on the command of an authority constitutes the chief finding of the study and the fact must urgently demanding explanation.[2]

Hannah Arendt once wrote that the will to submission is politically far more dangerous than the will to power. Milgram has confirmed that the will to submit is far more prevalent than most people think.

When one combines Milgram's findings with the perspectives on power and leadership that Harold Lasswell and, more recently, James MacGregor Burns, have put forward, namely, that leadership is a function of the relationship between leader and follower, that leaders cannot lead where followers will not follow, then the tragedy of our inability to resist becomes even greater. Despots can't become monsters when the populus doesn't capitulate. Only when their power is conceded do they become dangerous.

The humanities works against the moral impotence displayed by most of Milgram's subjects by attuning people to their own values. It inculcates a trust of inner impulses, facilitates the ability to discern their meaning, and thus increases the probability that we'll act on them. The submissive responses of most of Milgram's subjects reflect a widespread poverty of moral acuteness, a tragic inability to move from inner discomfort to purposive action. Philosophical anthropology and ethics deal directly with the issues of authority, responsibility, sympathy, etc., and *all* the humanistic disciplines foster greater inner awareness and thus contribute indirectly to the inner strength necessary to say "no" to authority. After all, one reason that Plato wanted to banish artists from the Republic was that they were not likely to submit their minds to the myths that the rulers concocted to keep everybody in his proper niche. Historically, artists have been enemies to conformity. In proportion to the success of the humanities to bring people into a greater sense of their unique individuality, to increase the value they place on their distinctive subjectivity, and to enlarge and refine the commerce between their passions and their minds, to that

extent the humanities serve the cause of non-conformity and decrease the population of blind followers.

My second argument for the view that the humanities are educational luxuries is the anti-stagnation argument, or, more positively, the continual growth argument. Brand Blanshard said it beautifully when writing about being an emeritus professor of philosophy at Yale.

> Not all the vacant faces that one sees on retirement-home verandas are physically necessary. The power may be there, but nothing awakes the interest of that vacuous stare. One of the purposes of a liberal education is to provide insurance against that stare. Education is a process of learning how to learn, and to learning there is no end. For one who is liberally educated, life is not too long, but far too short.[3]

It is sobering to think that our educational philosophy is effectively sentencing thousands of people to "that vacant stare" by wholesale omission of schooling in precisely those arts that they can practice all their lives. The humanities introduce students to a plentitude of resources for mental and spiritual growth. Far after they have reached their economic peak, they can still be climbing in the quality of their transactions with literature, art, and music. If Ortega y Gassett was right in saying that people have to make a living in metaphysics as well as in economics, then our educational curricula ought to reflect the necessity of both. Neither is a luxury.

Teaching any of the humanistic disciplines in the manner that I have described is an intense endeavor. By intense I mean being energetically engaged in probing the passional depths that lure us beyond the surface of the works of art, literature, music, and philosophy. Indeed, one of the great attractions of teaching humanities is that we have a place to read the books and explore the ideas that really seem to matter, and to do it as though they really do matter. I suspect that no matter how much we know about our disciplines, the best of the humanities that we have to offer to our students is ourselves in the act of minding passion and inviting them to join us. The old saying is true, "They will not care how much we know until they know how much we care."

In his poem, "The Second Coming," Yeats bemoaned the times when "the best lack all conviction and the worst are full of passionate intensity." In Yeat's vision, the divorce of conviction from passion and of passion from conviction was a damnable condition from which we need to be saved. I have tried to say that the essential mode of the humanist's work is the constant and creative overcoming of this fateful divorce.

In the present situation in the community colleges, our intense conviction of the value of what we do must spread beyond the classroom to the curriculum committees and all the forums where the productivity syndrome needs to be challenged, chastened, and put in perspective, so that the preeminently human concerns of education can receive their rightful due.

Notes

[1] "The Figure a Poem Makes," pp. 17-20, H. Cox and E. C. Lathem, eds. *Selected Prose of Robert Frost* (New York: Holt, Rinehart and Winston, 1966).

[2] Stanley Milgram, "The Perils of Obedience," pp. 158-171 in A. M. Eastman, ed., *The Norton Reader* (New York: W. W. Norton & Co., 1977), p. 159.

[3] Brand Blanshard, *Yale Alumni Magazine*, October 1975, p. 15.

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A number of other papers in the Conference discussed why the humanities have an important role to play in education. George Cronk of Bergen Community College (NJ) presented four major themes: 1) a definition of the ideal of liberal education in the humanities and sciences; 2) an "existential-phenomenological" defense of the liberal studies ideal, based upon an analysis of the human significance of the liberal arts tradition; 3) an interpretation of the contemporary "crisis" of liberal education; and 4) an attempt to decipher the meaning of current trends and of future challenges in the ongoing effort to maintain the liberal education ideal in American higher education. Throughout the paper, the importance of liberal education in the community college was emphasized. There is a need for comprehensive education in the humanities and in the sciences, Cronk argued, a need which is grounded in the universal characteristics of the human condition as well as in the theoretical and practical structure of modern, contemporary culture. Higher education should not be merely technically and economically productive, but should also speak to the existential and cultural needs of the "whole person."

Theodore A. Austin, Director of Nursing Education at Union College (NJ), spoke on "Humanities in the Service and Technical Careers." He argued that in the specific context of career preparation, the humanities, especially their emphases on informed judgment and the moral dimension of life, would improve the student's qualifications. Beyond that, in the broad context of the increased age of the average American, humanists must also look to the particular good they can bring to our older citizens. Problems with finances, poor health, decreased mobility, and difficulties in adjusting to a changing and sometimes highly bureaucratic society plague most of our older citizens. These difficulties have been and are made more arduous by other problems, such as low educational levels, poor grasp of the English language, and inability to use hours of leisure time.

A related concern expressed by Austin is the crisis senior citizens face when confronted with the limitations of their development. Interests in reading, the fine arts, and other avocations are lacking. Health care professionals are finding many older individuals with psychological problems that, in most instances, result in physical complaints. Thus, argued Austin, we are not only faced with a social crisis, but an economic one as well. Taking care of the psychological and medical problems of millions of people costs this country billions of dollars.

Terrel Bynum of Dutchess Community College (NY) reported how he had brought together scholars and citizens of the Mid-Hudson Valley to reexamine the role of the humanities in schools, colleges, the job market, and society. The issues were addressed by a number of individual speakers and by panelists. The public meetings succeeded not only in addressing the substantive issues, but also served to heighten public awareness of the importance of the humanities.

Charles Buckalew of Lorain County Community College (OH) discussed an important aspect of the role of the humanities in his paper, "Elitism in the Community College." He analyzed the relationship between education and human well-being, and assessed the role of the community college within the framework of this analysis. The analysis of the relationship between education and human well-

being focused on the question of what an education is and the concept of a "person." It was the speaker's view that once one sufficiently understands what it is to be a person, in particular, an educated person, it is clear that there is such a close relationship between the study of the humanities and human well-being that humanities education should be a requirement of every community college curriculum.

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Among the many excellent presentations on interdisciplinary courses was a challenge offered by J. Louis Schlegel, "So You Think You Want To Teach the Humanities." Among other topics, he discussed the goals of the humanities defined by a team of teachers at Valencia Community College (FL). According to Schlegel, competence in humanities may be broken down into knowledge, thinking skills, and personal integration. Knowledge refers to the mental processing of information. It involves competence in recalling what has been read, listened to or observed, since one cannot learn what he cannot remember. It also means competence in grasping the meaning of facts and concepts encountered. And most important, knowledge includes competence in effectively communicating the information acquired. It should be understood, Schlegel held, that knowledge is the basic element of all learning and thus forms the building blocks of meaning.

Thinking skills have to do with organizing and using one's knowledge. Skill in thinking involves competence in relating knowledge to particular problems and experiences. It means competence in breaking down an object or concept to discover its logical structure as well as putting elements together to form something new. Thinking skills also include competence to use knowledge to make sound, reasoned judgments. If knowledge forms the building blocks of meaning, then thinking skills are the blueprints or patterns which bring order to understanding. Such skills are necessary in the search for meaning.

Personal integration, Schlegel claimed, means the effect of knowledge on one as a person in terms of his emotions and values. It involves competence in becoming aware of one's responsibility for learning and openness to unique feelings about that learned. It also means competence to believe in what is learned and to recognize its value for oneself. Finally, personal integration includes the competence to do something with knowledge and thinking skills to make one a better person. Schlegel concluded his remarks with a discussion of the materials used in the interdisciplinary courses at Valencia and the evaluations of student progress toward the goals of the humanities.

George Scheper, Essex Community College (MD), spoke about his successful pilot course in interdisciplinary humanities, "The Artifacts of Man." He argued that much current study of the humanities lacks cohesion, there there is very little carry over in student competencies from one discipline to another, and that there is very little evidence of humanities courses building upon one another. The aim of his course is to provide an integrative experience in the humanities, emphasizing (1) the interrelationships between the methodologies, concepts, and vocabularies of the various humanities disciplines, and (2) how works of art in different settings or different media – literature, painting, sculpture, architecture, music, drama – can be analyzed comparatively and discussed using a common critical language. Thus the

course, while constituting a series of specific studies that are ends in themselves, is designed as a foundation for students for future course work in the humanities and for further personal cultural enrichment. While each module has a set of specific content oriented objectives, the course as a whole also has the broader objective of providing students with a real working vocabulary for intelligent criticism of the arts.

Claire Hirshfield and Natalie Isser reported on the electives they teach at Pennsylvania State University, Ogontz Campus. One of these is an interdisciplinary course on fascism and nazism. Not only does the baleful enigma of the Third Reich continue to fascinate, Hirshfield attested, but a growing public interest in the moral implications of the Holocaust has stimulated student responsiveness to this subject as well. While traditional lecture methods can be effective, comprehensive coverage of the many separate facist movements proved to be neither feasible nor satisfying. Rather, Hirshfield and Isser attempt to bring to the class the wholeness of the "fascist era," its atmosphere and ambience, by incorporating art, literature, film, and oral history.

Hirshfield summarized her theme contending that a course on fascism presents students with moral dilemmas fundamental to the relationship between man and the state in the twentieth century. The problem is too large to be contained within a single discipline, and while the historian supplies the basic thread of narrative, that thread should be interwoven with the contributions of other disciplines if the past is to be recaptured in all its diversity.

In an unusual topic, "Future Studies," Robert Mellert of Brookdale Community College (NJ) stressed the positive interaction of several disciplines in bridging the gap between technology and the humanities. According to Mellert, a course that studies the future might make one think of new technology, alternative life styles, and perhaps charts and graphs from "Think Tanks." But future studies is, and ought to be, much more. Indeed, the ideal teacher for such an interdisciplinary course is probably a person trained in the humanities and acquainted with the principal forecasting techniques. The historian can give valuable perspective on how people previously coped with innovation, changed life styles, and developed new frontiers. He can also explain what others expected of their future and what factors helped to realize or alter their expectations.

The teacher of literature who has a creative bent and a keen understanding of human nature can help students construct different scenarios using utopian literature and science fiction as models, Mellert argued. And the philosopher, in addition to sharpening students' notions of time and change, surely will be teaching ethical analysis via the projections the students develop. A course in future studies is not only an exercise in predicting; it is also a discipline for valuing and choosing. Since our day-to-day decisions shape and mold the future, the decisions one makes ought to be formed in light of the future. To Mellert's way of thinking, this is the most important insight and the most practical skill the course can teach.

Among the presentations which informed the mind and eye was a demonstration by Alden Buker of Manchester Community College (CN). He showed slides of paintings, sculpture, and architecture and read excerpts of verse portraits dedicated to each artist, illustrating the possibility of combining writing and a study of the fine arts. Lola Gellman, Queensborough Community College (NY), presented a

demonstration workshop lesson, "Culture and Religion in the Renaissance." She approached the topic through a study of Michelangelo's art and writings as well as through Freud's article on "The Moses of Michelangelo," and Rabelais' "Letter from Gargantua to Pantaguel." A similar approach was discussed by a team of teachers from Lasell Junior College (MA) headed by Joseph Aieta, III. The speakers' emphasis was on the value of the team approach to both teachers and students. An honors program in intellectual culture, offered at the Community College of Philadelphia, was described by its author, Martin Spear.

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A number of presentations addressed the development of writing as a skill and as a means for interpreting and evaluating events and information within and outside the college environment. Karl E. Oelke reported on the program organized at Union College (NJ) for faculty members who work with different kinds of writing. His panel discussed different ways to use student writings in the sciences as well as the humanities. The belief that underlies the program is that effective student writing is to everyone's best interest. Raymond Yannuzi from the Community College of Baltimore concentrated on composition and English literature which he said provide community college students with opportunities to develop skills in verbal analysis and a kind of evaluation of particulars that is emphasized nowhere else in the curriculum. This training in analysis and evaluation not only helps students succeed in their other studies, but also provides them with practice in making judgments, practice that should help them in their roles as workers, family members, and citizens.

Evelyn Shields and Nancy Woodard of Delta College (MI) discussed their work in oral and written communication as a vehicle for making students more knowledgeable about their fellowmen, their forefathers, and themselves. This approach has been the chief motivational device used to conquer the "I don't have anything to speak or write about" syndrome frequently encountered in communications classes. According to Shields and Woodard, many formerly reluctant speakers and writers abandon their earlier notions and accept the challenges involved in the communication process because they are encouraged to use their own lives', that of their families, and special events related to the lives of their forefathers. The students come to see themselves as makers and recorders of a continuous tradition. They gain a sense of the past that often escapes them in conventional study.

James M. DeGeorge of Indiana University of Pennsylvania described how the graduate curriculum should arm prospective teachers with tools for criticism of civilization and its values in undergraduate classrooms. The degree plan at Indiana University encourages study of the impact of literature upon the reader and the development of strategies for dealing with the problems of teaching language and literature in a way that highlights analysis and criticism. Human values in history and literature were discussed by Robert E. Hauser and Edward Sichi, Jr. of Pennsylvania State University, McKeesport Campus. Reney Myers of Middlesex County College (NJ) presented a study of myth. He attempted to show how myth is to be seen as a response to human need, a response of consolation in a shared pessimism about events of life.

The teaching of reading and writing was also discused in a presentation on philosophy. Jeffrey Berger of the Community College of Philadelphia described his introductory course which is designed to teach students to read philosophical arguments and to develop reasoning skills. Neil Rossman of Fiorello H. LaGuardia Community College (NY) claimed that philosophy can be employed as a vital tool in the exploration and analysis of experience. The goals of the basic course, he said, are (1) to introduce the student to the process or activity of philosophical reflection, and (2) to engage the student in an extensive and systematic analysis of the concept freedom. The goals are accomplished in tandem: examination of the concept freedom reveals the process of philosophical reflection.

Philosophic discussion encompassed morality as well as the concept of freedom. Harold Damerow of Union College (NJ) presented "A Preliminary Inquiry Into Ethics," a discussion of ethics as a method for the evaluation of rules of conduct. After a brief analysis of the fact/value problem, Damerow argued that since values cannot be scientifically verified, systems claiming to yield absolute principles become doubtful. The paper suggested that humanists reserve judgment on questions of absolute value.

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CCHA expresses its appreciation to all program participants in the Inaugural Conference. Also deserving of thanks are the members of the Program Committee, especially its Chairwomen, Kathy Earley, Middlesex County College (NJ), and Enid Friedman, Essex County College (NJ).

THE EDITORS

Community College Humanities Association

Minutes
October 20, 1979
Union College, Cranford, New Jersey

President Donald D. Schmeltekopf called the first official business meeting of CCHA to order at 4:10 P.M. in the Campus Center Auditorium.

Reading of the previous minutes was waived.

The Treasurer reported the following income:

N.E.H. Chairman's Grant	$10,850.00
New Jersey Consortium on Community Colleges Grant	500.00
Dues and Conference Assessments	806.00
TOTAL	$12,156.00

This total was of October 1, 1979.

Following the President's comments concerning the brief history and tentative condition of the Bylaws, several suggestions were offered for future inclusion. For example, it was suggested that the majority of the board of trustees should be faculty in two-year colleges, and that the president should also be concurrently teaching in a

two-year college. Further, it was suggested that members of the business community and others of influence should be included on the board of trustees whenever possible.

Taken as an interim instrument, the present Bylaws (excluding Article IX) were unanimously approved for a period of one year. The President said that he would appoint an ad hoc committee to develop the permanent Bylaws of CCHA.

It was announced that the site of the Second Annual Conference has not yet been chosen and that offers were being solicited.

The rest of the meeting was devoted to summarizing and explaining the proceedings of the Friday (October 19th) Workshop which covered the future work and organization of CCHA. President Schmeltekopf presented the recommendations and amendments approved by the Workshop (see attached). They were moved, seconded and unanimously passed.

The meeting was adjourned at 4:50.

Respectfully submitted,
GEORGE P. ZIRNITE
Secretary-Treasurer, CCHA

Activities and Organization of the Community College Humanities Association as Proposed by the Workshop and Ratified by the Membership (October 20, 1979)

I. Activities

A. Areas

1. Within community colleges, to promote the exchange of ideas and encourage creative and scholarly activity in the humanities, with emphasis on:

a. humane knowledge of general interest;

b. discipline studies that enable humanists to be conversant in fields other than their own;

c. interdisciplinary studies.

2. Within community colleges, to facilitate the professional work of teachers of the humanities, with emphasis on:

a. curricular issues and developments;

b. integration of the humanities with career and technical programs;

c. humanities programs in community projects and continuing education;

d. methodology;

e. literary skills.

3. Within community colleges, to advance the humanities by:

   a. advocating the humanities wherever appropriate;

   b. improving communication among two-year college humanists themselves and between these and fellow educators;

   c. encouraging support for the humanities in community colleges from public and private institutions which affect its work, and from the public generally;

   d. cooperating with other organizations in matters of mutual interest;

   e. establishing a national telephone referral service.

B. Means

   1. Regular and special meetings.

      a. national convention (every three years?);

      b. annual divisional conferences;

      c. local colloquia and workshops.

   2. Publications.

      a. proceedings of conventions and conferences;

      b. regular (at least quarterly) national newsletter, the *Community College Humanist* (present newsletter of the Mid-Career Fellowship Program);

      c. divisional newsletters;

      d. occasional publications of special interest, e.g., papers, reports. Could lead to a journal.

   3. Standing and ad hoc committees.

   4. Assistance and coordination for the above through a national office.

II. Organizational Goals

A. Creation of *Divisional Steering Committees*. During the course of the Workshop and Conference, you will have an opportunity to meet one another, and to select a temporary chairperson of the Committee. Over the next two to three months, this group should work to develop the first activities within the respective divisions. This immediate effort of each Steering Committee would include: stimulating interest in CCHA and its divisional work, distributing literature discussing the need for such an organization, soliciting colleagues to attend the first organizational meeting, and planning for the first major activity. It is hoped that each division will sponsor at least one major activity within the next year.

B. Development of divisional organization structure. The proposal is as follows:

   1. *Pacific Division*: Alaska, Arizona, California, Hawaii, Nevada, Oregon, and Washignton.

   2. *Western Division*: Colorado, Idaho, Kansas, Montana, Nebraska, North Dakota, South Dakota, Wyoming, and Utah.

3. *Central Division:* Illinois, Indiana, Iowa, Michigan, Minnesota, Missouri, Ohio, and Wisconsin.

4. *Southwestern Division:* Arkansas, Louisiana, New Mexico, Oklahoma, and Texas.

5. *Southern Division:* Alabama, Florida, Georgia, Kentucky, Mississippi, North Carolina, South Carolina, Tennessee, Virginia, and West Virginia;

6. *Eastern Division:* Connecticut, Delaware, Maine, Maryland, Massachusetts, New Hampshire, New Jersey, New York, Pennsylvania, Puerto Rico, Rhode Island, Vermont, and Washington, D.C.

C. Relation between national association and divisions.

1. The governing body is the Board of Trustees of CCHA. Its membership would include an equal number of representatives from each division.

2. In addition to the bylaws of CCHA, each division could adopt its own bylaws. These would be required to meet certain minimal conditions.

3. Each division would elect its own officers. There would be no nationally elected officers.

D. Responsibilities of the national office.

1. To carry out the policies established by the Board of Trustees and report annually to the Board and the membership on the work of the Association;

2. To assist the development of high quality national and divisional activities by providing information, advice, and funds;

3. To spearhead the search for support and funds;

4. To serve as a center of communication;

5. To maintain all records of the Association.

The national office would be maintained by an executive secretary of the association.

Community College Humanities Association

Minutes
May 8, 1979
Middlesex County College, Edison, NJ

Chairman *(pro tem)* Brian Lewis called the second quasi-official business meeting of the CCHA to order at 8:00 p.m. in the College Center of Middlesex County College. Vice President R. H. Lowe of the College was introduced, and he offered greetings, welcome and encouraging words to the new Association. Later during the meeting, President Rose Channing appeared and also welcomed the group.

Following introductions of the membership, Mr. Lewis presented the acceptance of the By-Laws which was moved, seconded, and approved. However,

ratification by the Association will be required after the State of New Jersey sends notification that the incorporation papers are acceptable.

Mr. Lewis then announced his untimely evacuation from New Jersey and consequent resignation from the Board of Trustees (he did promise to do missionary work in Vermont).

A slate of officers was presented, moved, and unanimously accepted:

President: Donald D. Schmeltekopf (Union College)

Vice-President: Enid Friedman (Essex Community College)

Secretary-Treasurer: George P. Zirnite (Union College)

These in addition to Kathy Earley (Middlesex County College) and Edyth Marvin (County College of Morris) will make up the first Board of Trustees of the Community College Humanities Association.

Mr. Schmeltekopf took over the chairmanship of the meeting and called for membership to the standing committees. A sign-up sheet for the committees was circulated (attached).

The Chairman then reported on possible sources of funding for the Association, mentioning grants from the New Jersey Consortium on the Community College ($1000) and a Chairman's Grant from NEH ($10,000-17,500). Dues are also a source of funding, but these are more inevitable than possible. In fact, the group reached a consensus for a dues assessment of $5[illegible].

Mr. Schmeltekopf explained in some detail what the NEH grant would mean to the Association, and he went over a proposed budget for a $17,500 grant. Answering questions about the advisability of establishing a national organization so early in the development of CCHA, the Chairman described the Fall Workshop and Conference that will, given a grant, include nationally known humanists who will certainly lend prestige and support to the Association. At the October Workshop a national network of six regional units of CCHA will be developed, and an agenda for the life and growth of the humanities will be established. Proceedings of the Workshop and Conference will be published and distributed to the six regions.

The proposed budget was approved in principle. That is, the Chairman, with the advice of the Board, was given discretion to change any items in order to conform to the grant requirements.

Kathy Earley reported on the Fall Conference. Tentatively, the day (Saturday, October 20th) will include a morning plenary session with the major speaker, followed by a number of concurrent sessions. Following luncheon will be a panel and then another series of concurrent sessions.

Student participation in the program was suggested, as also was the desirability of having at least one session addressed to developing political clout (local, state and national) for the humanities.

Ms. Earley called for cooperation to make the Conference work. Publicity was considered primary at this time, and Bob Roth (Middlesex) volunteered to undertake the work of a Publicity Committee -- expecially placing notices in the various learned

journals. It was suggested that the *Chronicle of Higher Education* and the local presses (campus and community) be used to advantage.

Other business of the Association was brought up briefly: *The Community College Humanist* (organ of the Mid-Career Fellowship and Intern Program at Princeton) could adapt some news of CCHA, and then one day be adopted by the Association.

Arthur Forman (Mercer), assisted by James Cooney (Montgomery) and Ron Kopcho (Mercer), volunteered to identify campus representatives for the Northeast Region. That is, they will send forth the good word and solicit membership in every two-year college in the region.

Before adjournment, Ted Rabb (Princeton) gave perspective to the particular CCHA and singled out Don Schmeltekopf for his feverish work as midwife.

The meeting was adjourned at 10:00 p.m.

Respectfully submitted,
GEORGE P. ZIRNITE
Secretary-Treasurer

CCHA News

Report of the National Office

A national office was created in the fall of 1979 and is located at Union College, Cranford, New Jersey. It is charged with a number of duties: publication of the *Community College Humanist* and the *Review and Proceedings of CCHA*; the establishment and maintenance of a center of communication and referral; assistance to the new divisions; the preparation and distribution of promotional materials; spearheading the search for support; presenting to the Board of Trustees recommendations for a program consistent with the mission of CCHA and carrying out the program approved.

Publications

The national office cooperated with the Mid-Career Fellowship Program at Princeton University in publishing the *Community College Humanist* in January, 1980. Effective April, the newsletter will be published by the national office. Please send any news items, calendar notes, and other materials of interest to the national office. Other issues will be published in September and December, 1980. The next issue of the *Review and Proceedings* will be published after the fall Divisional Conferences and will report on their meetings.

Establishment of Professional Services

While at present the national office has only limited capabilities to serve the needs of CCHA's members, it seeks to expand its services. Future publications will

include news of grants and fellowships, summaries of research in teaching the humanities and special reports in the individual disciplines, employment information and faculty exchange programs, information about community college enrollments and course offerings, and surveys of federal and state programs of interest to the profession.

Long-Term Goals

The establishment of realistic long-term goals is critical to the continued existence of a newly formed orgnization with little financial support. In particular, we hope to identify specific areas where the teaching of the humanities needs to be strengthened and to sponsor research and development projects through which faculty will create programs, test innovations, and report results. Securing support for such work is a priority item for the national office. We hope to sponsor our first institute on humanities in career programs in 1981 and are preparing a grant proposal for this purpose. We also plan to study the role the humanities can play in education in community and junior colleges, to prepare promotional materials defending the humanities, and to collaborate with other organizations in the preparation of materials for the testing of skills traditionally developed in a humanities course of study.

The Promotion of the Humanities and the Employment Crisis

The primary purpose of CCHA is the support of the humanities. Revived respect for the humanities and renewed interest in the liberal arts will undoubtedly relieve some of the job pressure on humanities faculty. The national office will undertake to promote the humanities in the public and to win support from individuals and organizations in the business and professional spheres.

News of the Divisions

The most important news about the divisions is that they now exist. In recognition of the size of our expected constituency, its variety and the territorial expanse over which we are scattered, CCHA has chosen to be a national organization with a federal structure. The divisional arrangement will facilitate wider access to meetings, and divisional conferences can address issues that are pertinent locally as well as nationally.

Six divisions were formed initially but they are now consolidated as five. They are:

- Central Division (IL, IN, IA, MI, MN, MO, NB, ND, OH, SD, WI)
- Eastern Division (CT, DC, DE, MA, MD, ME, NH, NJ, NY, PA, PR, RI, VT)
- Pacific-Western Division (AK, AZ, CA, HI, ID, MT, NV, OR, UT, WA, WY)
- Southern Division (AL, FL, GA, KY, MS, NC, SC, TN, VA, WV)
- Southwestern Division (AR, CO, KS, LA, NM, OK, TX)

Members of the Association will be informed of and may participate in the activities of each division.

The Central Division will hold its first meeting this fall. Ths conference will be held at Rock Valley College, Rockford, Illinois, on October 3rd and 4th. Daniel LaVista, Chairperson of the Division of Language and Humanities at Lorain County Community College (OH), is Chairman of the Program Committee and Richard Bernardi, Dean of Arts and Sciences at Rock Valley College, may be contacted regarding local arrangements.

The first annual conference of the Eastern Division will be held on Saturday, October 11, 1980, at Berkshire Community College, Pittsfield, Massachusetts. The program will feature invited speakers as well as presentations received from the Call for Papers. The members of the Program Committee are George Cronk (Chairman), Bergen Community College (NJ); Jonathan Daube, Berkshire Community College; Peg Spiropoulos, Bucks County Community College (PA); and O. Howard Winn, Dutchess Community College (NY). The Chairman of the Local Arrangements Committee is Robert Boland, Berkshire Community College.

The Steering Committee of the Eastern Division met at Union College (NJ), February 2, 1980. Among the items discussed were the divisional budget, the nature of the 1980 conference program, and sites for future conferences. It was agreed that the annual meeting in 1981 be held in the area of Washington, D.C.

The Pacific-Western Division reports that it will have an organizational meeting in San Francisco, March 31 1980, in conjunction with the annual Convention of the American Association of Community and Junior Colleges, to be held in the downtown Hilton Hotel. Items for the agenda, or matters of interest to this Division, should be communicated to Robert J. Dietz, Olympic College, Bremerton, Washington, or to the other members of the Steering Committee: Margaret Boegeman, Cyprus College (CA); George Colburn, Courses by Newspaper, La Jolla (CA); Joan Thureson, El Camino College (CA); Bonnie Nelson, Glendale Community College (AZ); and Arthur Cohen, Center for the Study of Community Colleges, Los Angeles.

The Southwestern Division is planning its first annual conference for late October, 1980. The meeting will be held at a central location in the region, and is being coordinated by Gwendel Mulkey, Chariperson of the Communication and Drama Department, Tarrant County Junior College, South Campus, Fort Worth, Texas. The Southern Division is presently discussing plans for a divisional meeting in late fall or midwinter. The members of the divisional Steering Committee are: Charles Roberts, Valencia Community College (FL), Chairman; Martha Reubert, Tri-County Technical College (SC); Gerald Riedling, Jefferson Community College (KY); Richard Beauchamp, Thomas Nelson Community College (VA); and Louis Schlegel, Valencia Community College.

Report of the National Assembly of the American Association of Community and Junior Colleges*

The Assembly was held November 4-6, 1979, at Airlie House, Warrenton, Virginia. Following discussions of the background papers on the first two days, Stephen Silha drafted a report incorporating recommendations formulated in the various small group discussions. The statement was reviewed and rewritten by assembly participants at the final session, and is presented here for further study, discussion, and action.

Community colleges have long offered and must continue to offer comprehensive education in the humanities to members of the community.

The diverse needs, abilities, and objectives of community college students pose special problems for education in the humanities. So, too, do reduced institutional support for the humanities, funding patterns which work to the disadvantage of the humanities, public expectations that colleges should concentrate on providing immediately applicable job skills, and the mistaken notion that the humanities have little to do with career needs, declining enrollments and offerings in the humanities, reductions in humanities faculties, and a sense of dispiritedness among some of those who remain.

While the nature of learning and inquiry in the humanities cannot be entirely captured in a phrase, the Assembly accepts the gist of the definition put forth by the National Endowment for the Humanities: "The humanities are above all a way of thinking, a dimension of learning. The subjects of the humanities range from the study of great texts to the analysis of contemporary problems; the methods of the humanities are both those of particular disciplines and of broader interdisciplinary inquiry.

"The concerns of the humanities extend to many social, ethical, and cultural questions which all human beings confront through the course of their lives. They thus comprise the family of knowledge that deals with what it has been and is to be human, to make value judgements, to select the wiser course of action. This is achieved primarily through the examination of the human experience and its implications for the present and future."

It is our conviction th there are vital purposes in teaching the humanities to students in the community college:

- to discover a sense of relationships among life, work, and circumstances;

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- to understand self and society from different times and places and through different eyes;
- to expand and refine the ability to read, write, and speak;
- to reflect on the way personal origins and beliefs affect actions and values;
- to bring reason and feeling to dealing with their natural and cultural environments.

And beyond these goals for individuals, the study of the humanities has the broader effect of fostering shared understandings and cohesion in our communities.

Because these goals are vital, there should be no barriers to their accomplishments. All administrators, trustees, and faculty members must work together to strengthen and sustain the humanities in the community colleges by integrating humanities into all college programs, and strengthening existing courses.

Many teachers, administrators, and parents are already working hard and well in offering opportunities for study and learning in the humanities to students of all kinds, and they deserve greater support if the problems afflicting humanities education are to be successfully addressed.

The background papers present an accurate picture of the condition of the humanities at two-year colleges – the problems and possibilities. After reading them, Joseph Duffey, chairman of the National Endowment for the Humanities, challenged the participants in this Assembly to come up with creative ways to strengthen the humanities in community colleges and therefore increase the intellectual and critical skills of citizens.

"The humanities are not the sacred province of a select few," he said. "They are, instead, the intellectual and spiritual resources by which a society as a whole perceives and gives shape to its cultural life and legacy.

"No set of institutions is better placed, literally, than our community colleges, to insure public access to these resources – resources that are the rightful heritage of all our citizens."

This Report, then, is a summing up of where we are and an agenda for ourselves and our colleagues as to where we go from here. Assembly participants were mostly community college presidents and deans, along with faculty members, representatives of discipline associations, national education leaders, and staff from the National Endowment for the Humanities. The Assembly made the following recommendations.

Each community college should –

1. Review, restate, or reaffirm its mission to express a commitment to the teaching of the humanities.
2. Integrate humanities courses and approaches with other college programs, in an overall effort to improve the individual's understanding and ability to assess the history, symbols, and values of various cultures.
3. Provide increased access to the humanities for students in remedial or developmental studies.

4. Organize interested and outstanding members of the community into lay advisory committees to humanities programs in order to act as program advisors, student role models, placement and recruiting agents, and to offer assistance in non-curricular humanities offerings. These committees should include people from technical fields; conversely, technical advisory committees should include humanities representatives.
5. Create a stimulating environment for continued personal and professional growth of faculty – including fellowships, stipends, sabbaticals, in-service training, and study with colleagues from other disciplines.
6. Create councils to bridge humanities study among high schools, community colleges, four-year colleges and universities, and other institutions, such as libraries and museums.
7. Provide in-service training for counselors and instructional advisers in the content, teaching methods, and value of the humanities.
8. Identify and publicize certain capabilities – of interest to students, potential employers, and the public – that are directly enhanced by humanistic studies.
9. Undertake research to assess the humanities-related needs of their clientele and to determine the adequacy, impact, and effectiveness of the humanities offerings.
10. Continue supporting community outreach programs, such as community forums, in the humanities.

Community college boards should –

1. Give special consideration to the structuring of humanities programs and requirements to the unique problems created by enrollment patterns of community college students, many of whom attend part-time over an extended period of time.
2. Reestablish and reaffirm the notion of comprehensiveness by committing themselves to a balanced curriculum that will include the humanities, the sciences, occupational programs, remedial programs, and community services.
3. Review, and revise where appropriate, administrative structures, physical facilities, and budgetary formats with a view toward reduction of fragmentation and isolation.
4. Initiate liaison with legislatures and other state agencies to assure creation and maintenance of a statutory and policy framework that fosters appropriate curricular emphasis on the humanities.

Administrative leadership should –

1. Take a personal interest in leading the revitalization of the humanities throughout their institutions.

2. Stimulate ongoing self-renewal of humanities faculty, by equalizing their status on campus (if unequal) with other faculty, and by allocating resources for travel, study, participation in professional associations, or community activities.
3. Develop intramural fiscal allocations to assist those humanities instructors who teach segments of the humanities in the career, compensatory, and community education programs.
4. Provide opportunities for faculty in different positions to work together to foster harmony among humanities, occupational education, and other components of the college — and encourage a consortium approach (among institutions and among departments) to curriculum revision.
5. Provide funds for experiments and innovations in humanities programs.
6. Provide evaluation in all program areas, including the humanities

Humanities faculty in community and junior colleges should —

1. Define, with administrators and other faculty, the specific purpose and role of the humanities in their college.
2. Study and develop new and better approaches to teaching the humanities, drawing where appropriate on resources available through various organizations.
3. Conduct a self-evaluation of the humanities curriculum, examining present programs, relationship to other departments, and needs for the future.
4. Develop course units which will provide humanities content for technical and career students.
5. Hold ongoing seminars on issues relating to quality of instruction in humanities.
6. Teach the humanities in forums, lectures, and community service off campus.

The American Association of Community and Junior Colleges should —

1. Encourage formation of an AACJC Council on the Humanities.
2. Articulate clearly the present state of the humanities and their role in the comprehensive community college mission.
3. Convene a series of regional roundtables to address ways to improve humanities offerings, particularly as they relate to occupational programs.
4. Document success stories in the humanities, and publish a directory of successful programs in community colleges.
5. Build a coalition with discipline associations in the American Council of Learned Societies so that appropriate literature from the various disciplines — languages, history, for example — would go to the departments in the community colleges.

Professional associations, such as the American Council on Education, Council on Post-secondary Accreditation, and the Education Commission of the States should –

review and monitor the work of regional and specialized accrediting agencies and state and national licensing boards to assure that they give adequate weight to the contribution of the humanities in educating responsible and effective technicians.

University graduate schools should –

work with community colleges to develop special programs for humanities faculty and strengthen humanities curricula in community colleges.

State governments should –

provide equitable funding for the humanities disciplines, recognizing their role and importance in providing an educated and informed citizenry.

Foundations, the National Endowment for the Humanities, the Fund for the Improvement of Postsecondary Education, and other funding sources should –

1. Finance off-campus educational opportunities for humanities faculty.
2. Fund curriculum development, stressing integration of the humanities with other programs.
3. Fund community forums and other innovative community service activities that relate to the humanities.
4. Fund and encourage research for the continuous development of humanities in community colleges.

The Assembly commended the National Endowment for the Humanities and its state councils for their continuing support of the humanities in community colleges. It also noted the work of the American Association for the Advancement of the Humanities, the Community College Humanities Association, the National Humanities Faculty, the Association of American Colleges, the Federation of Public Programs in the Humanities, and the American Council of Learned Societies in developing a stronger voice for the humanities in the community colleges.

Even more than today, lifelong learning will be a "given" in people's lives in the future. Community colleges will be in an even better position to assume a major responsibility for the continuing education of our citizens if they have strong humanities programs in place to augment and complement the strong vocational and technical programs they have built.